THE Compleat SCHOLLER; OR, A Relation of the Life, and Latter-End especially, of CALEB VERNON;

Who dyed in the Lord on the 29th of of the ninth month, 1665. Aged twelve years and six months.

Commending to Youth the most Excellent Knowledge of CHRIST JESUS the Lord.

Psal. 34. 11. *Come ye Children, hearken to me, I will teach you the fear of the Lord.*

Phil. 3. 8. *Yea doubtless, and I account all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord.*

Psal. 8. 2. *Out of the mouth of Babes and sucklings hast thou ordained strength, because of thine Enemies, that thou mayst still the Enemy and the Avenger.*

London, Printed for the Author, 1666.

K. T. L.

1418. i. 49.

Compl[illegible] [illegible]

OR,

A Relation of [illegible] Life, and Latter-End especially, of

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MVSEVM
BRITAN
NICVM

The PREFACE to Parents of Children.

Tender Parents,

AFter the death of my late dear and precious little one, I looked into what he had left, and found a little Legacy of Grace from God for you and yours, left by him (besides what was lost through the too great carelesness of such as were about him in his sickness) but these reliques at last were faithfully set down for you & yours in writing from his mouth, which being of value in my conscience (and those I converse with, who were Witnesses thereof) I durst not detain, (whoever are so full as to despise them) hoping the distribution hereof will be to the refreshment of every hungry soul.

I intended at first to have sent them with an Epistle directed to your Children themselves, and to his School-fellows especially, (who commend his harmless conversation amongst them before his effectual calling of God in Christ Jesus, and so overlaid through Grace all those endowments,

begetting deep abaſements for School-ſlightineſs amongſt the moſt ſober ſort, to his becoming wholly (as it were) another new creature ſince their acquaintance with him:) But upon more ſerious conſideration of the truſt committed to me, knowing I muſt be accountable; I have for my own ſecurity and clearing (as Paul, *Acts* 20. 26, 27.) *thought it meet to commend it to your managing and improvement faithfully towards their eternal good eſtate, praying you to diſcharge your truſt herein, on the behalf of your little ones, and ſee that none of them play it away (by means of your ſlightineſs) leſt you weep with them at the laſt, knowing that you alſo muſt give an account of this and them to God, as committed to your charge: And I beſeech you beware, that herein, neither love to this World (nor any thing in this World, either the riches, or honour, or wiſdom, &c. thereof) nor any weakneſs in the enſuing Treatiſe (either in the eſteem of that wiſdom in You, or real ſhortneſs in the Publiſher thereof) may make you afraid your Children ſhould follow God ſo fully after the example herein, leſt it come againſt you, as the Lord hath ſaid, the* Queen *of the South and Men of* Nineveh *ſhall, againſt ſome too like this Generation.*

How far it may concern your ſelves to become as little children (in the ſence of 1 Cor. 14. 20 *and* Mat. 18. 3.) *like the little ſubject of this diſcourſe, I leave to your conſciences who ſhall vouch*

vouchsafe to reade it over humbly, and weigh it uprightly in the wisdom which is from above; but sure I am such bowels of mercy to your poor Children, as be get most sollicitude for the souls of them which remain from the Pestilence, before the woful day come, will prove most profitable, when all earthly promotions will stand them in no stead, but may be bewailed to have hurt the possessors of them: Beware therefore lest your want of wisdom herein expose your tender vessels, newly lanched into the sea of this sinful world, and richly laden with variety of Natures endowments, to miscarriage in their great voyage Heaven-wards, for want of your skilful steerage of them amongst those Rocks and Sands, on which so many have suffered shipwrack to their utter undoing, through their over-bold adventure thereby, against such fair warnings, as Prov. 4. 14, 15. Luke 8. 14. 1 Joh. 2. 15, 16. Isa. 5. 12. *I will therefore only set up a Sea-mark to warn you of four or five (least seen through self-love) on which multitudes have early been split and bulged, fulfilling the Word of the Lord,* 1 Tim. 6. 9. *But* they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

Towards which those Parents prove unhappy Pilots who are,

1. *Inordinately fond of Children in minority.*
2. *Vainly inconsiderate in the Schooling of them.*

3. *Unconscionably worldly in disposing them to outward Callings.*

4. *Earthly-minded or ambitious in bestowing them in Marriages.*

5. *Negligent in Family-duty, or of ill conversation in the use thereof, to the stumbling their Children by bad example.*

Indeed most of these have been the sin and shame of Professing-Parents, and the spoil of their poor Childrens souls; and my hope of good times lies much in the expectation of a Spirit of Holiness upon Children, to give them escape from the sin of their fathers, few of whom I fear will live to inherit the Good they look for, through such spoyl this world hath made in their spirit, as declares too plainly they have supposed, as 1 Tim. 6. 5. *that,* Gain is Godliness, *what-ever they say or profess to the contrary; And the most reformed Fathers will humbly accept it as great favour from the Lord, (after such provocation) if they find Grace, in return to the Prayer,* Psal. 90. 16. *and the fulfilling* Psal. 45. 16. Instead of thy fathers shall be thy children, *&c. O therefore that Children may enter into more peculiar obligation to Christ as the Lord, with heartiest Hosanna's in the highest, in sence of being* redeemed, *(in this evil-day) as the Scriptures speak,* from the vain conversation received by tradition from their Parents, 1 *Pet.* 1. 18. *and follow Christ soveraignly,* Rev. 1.

4

4. *Learning of him, in all their subjection to Parents, the holy limits laid down,* Eph. 6. 1. *that they* obey *always only* in the Lord; *that is, as they command according to Christ, whom all are to hear in the highest,* Mat. 17. 5. *as they would walk well-pleasing to God; for I fear many Parents who make great profession, are grown very vain, first, towards Children in minority, so fondly affecting them to their hurt, as if (with all their baubles) they were made to be but Apes and Baubles to Childish Parents for their present pleasure, instead of discharging faithfully their great trust for their immortal souls in their minority, by wisely nurturing them in the fear of the Lord, timely inclining their tender years towards God, as they would not make themselves sport so long and so far, with the first fruits of their Childrens folly in the witty office of stubborn natures wilfulness and sinful speech, as by delight therein to expose the Child to such self-willedness, that at last through the Parents fondness they cannot endure the Child should undergo a moments smart (though never so necessary) to preserve either body or spirit from sickness or sin.*

For hence the discerning Child perhaps is fitted (through Satan) more early for such Companions abroad, as were MEETING-MOCKERS, *and smarted together at* Bethel *of old, under the great Fathers displeasure, for want of timely discharge of earthly Parents duty*

towards restraining them, 2 King. 2. 23, 24.

Yea, though they may be restrained from this, (through their Parents profession) yet other inordinate affection in neglect of the Lord doth often fulfil the threatning, Ezek. 24. 25. (against Professors fondness) in the lives of their little ones. Let not tender Parents therefore look lightly over such Scriptures as these, Prov. 22. 6. 15. & ch. 29. 15, 19. and ch. 23. 13, 14. Eph. 6. 4.

But if Children be wisely steered by tender Parents through this danger in minority, and grow up soberly by degrees under their care, and now fit for School, how vainly inconsiderate Parents become, what they learn there, or by whom they are taught, that word, Luke 16. 8. in this may be for a Lamentation: How do the Children of this world grow stricter in their care, lest their Children at Schools should unawares learn the excellent knowledge of Christ, than Professors are, lest their Children at School should learn the vileness of this world.

O the heart-grieved complaint of this Scholler (on his sick-bed) over School-pastimes, choaking for a season his first serious convictions, wherein yet he was not long, nor at large, nor an associat ever with any deboist, but with the most sober youths.

And what tender sense had he before his sickness of the Name of God blasphemed, in the continued upholding and preferring of Heathen Authors

thors (by Christian Schoolmasters) wherein Heaven and Hell are turned into fictions, to the hazarding Professors Children to setled Atheism, or unsetled profession of Christ, the Eternal Judgment and Glory to come; but how did the soul of this little one (in need of favour, and dread of wrath, in hopes towards Heaven and fear of Hell) tremble hereat? I desire to remember, with self-abasement, and exceeding joy for the Angel of the Covenant, who met with him, saying, This is the Way, walk in it.

But how (alas) are our Daughters also brought up by professing-Parents, as if they would have them attain the cursed commendation of Herodias *Daughter,* Mat. 14. 6. *rather than in the education and adorning,* Psal. 45. 13, 14. *become truly lovely to Christ,* v. 10. *How many, O how many, like* Micha's *Mother,* Judg. 17. 4. *are at greatest cost for snares to their Childrens souls! How did the pride of our new-blown Gentry (under great profession) bud and blossom in the vanities foregoing, before their fall, as before Israels,* Ezek. 7. 10. *and it were to be wished that abused fulness were not lusted after again by any already under smart for it, unsensible of their sin.*

But if Children die in the midst of these delights (or the Plague take them in paths so contrary to the expectation of the Lord, Isa. 22. 13, 14.) *then how few Parents (thus preparing*

them

them for ſpoyl before) ſpeak a word of their ſinging, dancing, ſtately tripping, mantling and mincing attainments, or any of that vain tribe of their trinkets and trumperies, recounted by the Spirit more particularly, Iſa. 3. 16, 18, 19, 20, 21, 22, 23. *about the moſt modiſh uſes whereof perhaps yet they ſpent more circumſpection, and anger at their Childrens dulneſs, than about their ſin and ſoul-neglects to the laſt; When conſcience alſo upbraiding the viſited Children in the words of* Rom. 6. 21. What profit had you then in thoſe things whereof ye are now aſhamed? for the end of thoſe things is death: *Then perhaps they too late begin to teach the Child untimely to take up ſome words of God, or Chriſt, or Heaven, or Faith, or Repentance, (little thought of before) and to apply a promiſe out of the path, to uphold them in hopes of reſt from Him whom they rejected for rule, whilſt they could enjoy their vanity, and flatter themſelves in the Childs good eſtate (though never ſo doubtful) eſpecially having the approbation of any eaſie* Prophet *they have ſet up for themſelves, as* Ezek. 44. 8. *in the caſe.*

But why? Parents, why? is not that Learning on which only you dare lay ſtreſs in Plagues and in death (which is ſo certain to you and your children, yet in a time ſo uncertain both to you and them) preferred in life, as the great Leſſon commended and commanded by the Maſter,

Mat.

Mat. 6. 33. *chap.* 11. 29. *who muſt judge us at the laſt day according to what he hath taught us, and we may not ſo eaſily trifle away*, Joh. 12. 48. *Be conſiderate then Parents in your Childrens Schooling, leſt the door ſhould be ſhut, and they as the fooliſh Virgins (when they can be vain no longer) are willing to learn what may be hid from their eyes.*

But if Shipwrack be not in this danger neither, a Rock is in ſight, and Sands about it, that ſplit or ſuck up many a ſtately Veſſel that ſaileth too nigh, and that is called a CALLING *(though the* High Calling of God in Chriſt Jeſus *the Scripture more calls ſo, is ſeldom ſo called now by Profeſſors) and in this how unconſcionable are Parents in the diſpoſe of their Children to their undoing! for how little are they bounded by ſuch Commands and Counſel in the caſe*; as Titus 3. 14. 1 Cor. 7. 24. *How few Children therefore abide with God in their outward Calling, and how many with the World, the Fleſh and the Devil, either in the diſhoneſt nature thereof, or ſinful entrances thereinto, vile cuſtoms therein, or to effect their freedom (ſo called, though the very ſervants of corruption) therefore, which yet if never ſo honeſt in all ſhould be minded, to the neglecting the Invitation of the Goſpel to Chriſt becomes as pernicious as open prophaneſs; wherefore he complains of ſouls ſo ſwallowed up in the moſt lawfull outward callings, as the Epidemical*

means

means of perdition, Luke 14.18. Mat. 22. 5.

How many poor Children herein are, inſtead of being (as Samuel*) lent to the Lord, ſold to the world by their parents as long as they live, deferring ſoul-concernment till death, when they lament too late they had not ſuch a Mother as* Samuel *and* Timothy *had in their youth, and mourn at the laſt, as* Eccl. 12.1. *wiſhing in the day of wrath (when riches profit not) that their Parents had leſſe indulged their bodies for a moment, and more their immortall ſouls.*

Yet Fourthly; *If this be eſcaped, the earthly mind and ambition of Parents in marriage adds a multiplying Cypher; as after* Ahabs *ſin, ſo obnoxious before,* 1 Kings 16. 31. *and a* Sydonian *with ſilver, is now far more eſteemed than a daughter of* Sion *without it, or with little leſs; as if the half Language of* Aſhdod *already, were intended to be perfected, rather than our poſterities more compleatneſs in Chriſt. O ſhameful Profeſſors! How unlike* Rebecca *are you herein,* Gen. 27. 46. *Surely* Smithfield *would better become ſuch your Marriage-Markets, than a Congregation of Chriſt: How few hereby find a Wife, as* Solomon *ſpeaketh,* Prov. 18. 22. *(that is, to the end God inſtituted them) but ſeeking money (as a* HELP-MEET *to them) get a Woman with the World, and the Devil with her unawares (as* Eve, *when the mouth of the Deceiver) to a bitter day, perhaps a* Saphira

helping

helping (by hypocriſie) to ſave their earthly Eſtates, and loſe their Souls. Herein Parents add to their prayer for Childrens Converſion, their pains to effect their Perdition; as one that prayeth a fire may go out, adding fuel thereto, ſo are theſe proviſions for Luſt under prayer for Life. Did not *Solomon* King of *Iſrael* ſin by theſe things? yet among many Nations, was there no King like him, who was beloved of his God, and God made him King over all *Iſrael*, Neh. 13.26. Nevertheleſs, even him did outlandiſh-women cauſe to ſin.

But laſtly, How doth neglect of Parents inſtruction of families, or ill example therein before their Childden, either in pride, covetouſneſs, wrath, lightneſs, or other ill carriage (unbecoming profeſſion in Parents) expoſe their obſervant Children, and make fruitleſs and frivolous their performances amongſt them, when they ſhall diſcern them to fulfil Tit. 1.16. *before them; Beware therefore of this above all, that you lay not a ſtumbling example before them, but that in ſimplicity and godly ſincerity you ſhew them your good converſation in Chriſt, filling up faithfully every relation in ſecret (according to your open profeſſion) that they be not ſtumbled by finding the contrary: for O the wound which Chriſt an Truth and ſouls have received by eminent & gifted Profeſſors of contrary converſations! little have either the luſts or Inhabitants*

world fallen before them! How would Abraham *be aſhamed of ſuch Children, who ſo have ſhamed their profeſſion in their opportunities,* Heb. 11. 15. *wherein elſe they might have ſhined to the conviction and converſion of many,* Mat. 5. 16. 1 Pet. 3. 16.

O tender Parents, for the Lords ſake then, and for the ſake of the ſoules under your charge, pray for your own return to the attaining again the holy Examples of Fathers in Chriſt, that they who dwell under your ſhadow, may revive as the Corn, and grow as the Vine, the ſent whereof ſhal be as the Wine of *Lebanon, Hoſ.* 14. 7. *That your Children and Servants may bleſs you in the name of the Lord; and add not to their corrupt Nature any of theſe hazards aforeſaid, under your education, in the ſence whereof, and how many poor Children lately may have been carried Chriſtleſs thither, and like ſheep Layd into the grave (whoſe Parents thought it time enough perhaps to teach them ſoul-concernments at leiſure) this earneſt of encouragement to poor endeavours for the ſouls of Children, is publiſhed in love, which its hoped by your acceptance and help may provoke very many to the ſalvation of ſouls. And a ſpecial double Note is placed in the Margent, pointing to the ſick-bed lamentation of a little one for the loſs of firſt convictions in moſt harmleſs manner of trifling away his (with his moſt innocent School-fellows) choaking*

choaking for a ſeaſon the tender Seed in his ſoul, the reviving whereof (by eſpecial grace, in an acceptable ſeaſon) ſtood him in ſo much ſtead (as you will ſee) in the face of Death and Judgment, whereunto none of his great natural parts nor School-attainments durſt approach: Be pleaſed to peruſe it therefore, and improve it unto the moſt ſpecial care of your Childrens eternal welfare, and purſue your frequent prayers for their converſion in the paths thereof, ſo, as by all means to promote (and by no means to betray) your prayers, that the account of them may not be with grief, but joy; which is the earneſt prayer indeed of

Your and your Childrens wel-wiſher in the Goſpel of Chriſt,

J. V.

BRITISH MUSEUM

In Commemoration of our Friend and School-fellow, the truly Virtuous and Religious Youth;

CALEB VERNON.

An ELEGY.

CALEB! Ah peerleſs *Caleb*, art thou dead?
No, no thou art not, but thy ſoul is fled
To Heaven, thy better part ſhall never dye
But ſhall ſurvive, yes and thy memory
Shall ever live; and though thy life expire,
Yet ſhal all thoſe that knew thee, thee admire,
And honour thy remembrance. Worthy youth
Whoſe chiefeſt love was Piety and Truth;
Who tho ſo young and tender, yet didſt chaſe
Away the thoughts of ſin, and didſt embrace
Sincerity, and with an upright heart (part.
Didſt Gods Commands, ro chuſe the better
A ſecond *Timothy* I well may ſtile thee,
Of which true title none can ere beguile thee;
Which thou deſerv'ſt, and haſt an ample ſhare
In his perfections, although ſo rare.
I'th Scriptures from a child he knowledg had,
And ſtuck cloſe to the good, ſhuning the bad;

Even ſo didſt thou, whoſe chief & ſole delight
Was for to ſerve the Lord thy God, in ſpight
Of all the oppoſition which was made
By Satans inſtruments, to make to fade
Thy hot love t'wards thy Lord, & fervent zeal
Unto good works, which no vain thing could
He in the graces of his Parents dear, (ſteal.
Enjoy'd a very large and ample ſhare.
So thou the virtues of thy Father, and
Thy gracious mother, at the ſecond hand
Deriv'ſt: A rare example he did prove,
Others for to provoke his God to love.
So thou a holy pattern didſt appear,
Although ſo young, while that thou liveſt here.
(high
And though th'art dead, thy ſoul doth ſore on
Death wher's thy ſting? Grave wher's thy victory?
Caleb! bleſt Child! the Victory is thine,
Who like an other Sun in Heaven doſt ſhine.
O Child, belov'd of God, admir'd of men,
For all thy virtues and thy graces! when
Shall we again thy like behold, whoſe Spirit
A beautious Crown of Glory doſt inherit.
O wonder of our iron age! wh'aſt left,
Something of which the world can't be bereft
Let us lament our loſſe, whilſt he above
Sings holy praiſes to the God of Love.

W. D.

Another.

AH cruel Death, that no one doſt regard,
But unto all entreaties ſtill art hard:
It is thy ſting that makes ſo many grieve,
'Cauſe mortals of their lives thou doſt bereave.
It is thy deadly Spear that doth divide
Poor Children from their Parents, thou doſt guide
Thy piercing Javlin to the mortals heart,
Thou ſtrik'ſt ev'n Youth it ſelf by thy keen Dart:
Couldſt thou not ſtop thy hand, O greedy Death,
But with thy mighty ſtroak muſt ſtop his breath,
Who in his youthful dayes did flouriſh much!
O Death, why didſt thou rob the world of ſuch
A Jewel? which with few I might compare,
One that in time might been the Son and Heir
Of Learning; one beyond his age endu'd,
Wiſdom and Virtue were by him purſu'd.
O Death, couldſt thou not execute thy rage
On other men that feeble be with age;
Or on ſome other youth, in whom ſuch rare
And virtuous qualities did not appear?
But muſt ſo ſoon deprive us of a Jewel,
Oh envious Death! What i'ſt makes thee ſo cruel?
Such a moſt pretious Jem all ought to prize,
I'm ſure they do who're virtuous and wiſe.
We mourn, He doth rejoyce; Ours is the loſs,
His is the gain, He's free from every croſs.

S. D.

Another.

I.

WHat nought but grief! what nought but (floods of tears?
Pray tell me why
This common Deſolation appears?
That alſo I
May ſpend a tear. I hear with theſe mine ears
A ſad reply.
Weep Rocks, weep Mountains, for all joys are fled,
The fineſt Flower in the Field is dead.

II.

'Tis true we all muſt die, but paled death
With his ſharp clawes
Hath put a period to my dear friends breath,
But for what cauſ
He in his youthful ſides his Sithe did ſheath
I yet muſt pauſe
Weep Rocks, weep Mountains, for all joy is fled,
The fineſt flower in the field is dead.

III.

Me thinks ſweet Philomel begins to ſing
Her mournful not
And preſt with ſorrow hangs her little wing,
Whileſt that her thro
Proclaims her ſorrow, look how every thing
With grief is ſmot
Weep Rocks, &c.

IV.

When ere his perſon came into my ſight,
Me thought my eye
Was raviſht with a ſuddain ſweet delight,
His modeſty
Was a fit copy any one might write
After him by.
But weep O Rocks for all our joyes are fled,
The fineſt Flower in the Field is dead.

V.

Me thinks the new-blown flowers hang their head
And oft bemoan
Their hapleſs lot, becauſe their Friend is dead,
They deeply groan
And ſigh, the ſight of which might draw indeed
Tears from a ſtone.
Weep Rocks, &c.

VI.

Learning and Piety, Virtue and Wit,
His portion was,
Learning he had beyond his years, but yet
Alas, alas,
Deformed Death no notice took of it,
But crackt his glaſs.
Weep Rocks, &c.

VII.

He saw the vanity of earthly things,
Therefore made haste,
Unto the Kingdom of the King of kings,
That he might taste
The blessed joyes that Heaven with it brings,
That nought can blast.

Weep Rocks, &c.

N. P.

An ACROSTICK.

C *Aleb* hath now attain'd the promis'd Land,
A fter his journy through the Wilderness
L iving he tasted of its Clusters, and
E spied its beauty, which tongue can't express
B lest soul! he rests now after much distress.

V al'rous though small he was, for he hid find
E ntrance, tho death did at the entrance stand
R esisting him, his God strengthned his mind,
N ow he's victorious and enjoys the Land.
O coward Death! thou set'st upon a Child,
N or could'st thou conquer, but by it was
(foy'd.

S. P.

ANA

ANAGRAM.

CALEB VERNON.

Once Venerable.

ALL earthly glory posts away with speed,
What Once was Venerable now is dead.

W. D.

CALEB VERNON.

Cure! None able.

ALL help in Man is vain, where shall I flee?
Who'l Cure? None able. Lord I flee to thee.

S. P.

CALEB VERNON.

No Rule can be.

DEath varies oft, No certain Rule can be;
He strikes Old Age, Youth, Manhood, (Infancy.

S. P.

EPITAPH.

HE is inter'd whoſe ſoul (now fled away)
Once took a Leaſe of this ſmall houſe of clay.
She had not long her houſe inhabited
Before ſhe was to her Redeemer wed;
She brought forth Children (who do now inherit
Her Huſbands wealth) the graces of the Spirit.
When as ſhe ſaw her family increaſe,
She did repent that ſhe had tan'e a Leaſe,
Houſe-room was ſcant, therefore ſhe ſought about
To find a larger habitation out.
Her Husband did a Manſion prepare,
An heavenly Manſion, very large and fair.
Thither ſhe did her houſhould goods remove,
And now ſhe's left this Houſe and dwels above.
She with her Cottage twelve years was content,
And now, tho worms dwell in't, doth not lament.

BRITISH MUSEUM

S. P.

Job 19. 25, 26, 27.

For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth. And though after my skin worms deſtroy this body, yet in my fleſh ſhall I ſee God; whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me.

THE

THE

Life and latter End

OF

Caleb Vernon.

CALEB was born in the Inns at *Dublin* in *Ireland*, *Anno* 1653. and called by that name by agreement betwixt his Parents ſeriouſly, with deſire he might *follow God fully*; being both then very ſenſible of Profeſſors defection. This Child was brought up with them at leaſt ſix years, before he was ſent to School; he was of very great capacity but exceeding ſhame-fac'd, and ſmall of ſtature, and ſo timerous, that his Parents could ſcarce truſt him abroad out of their ſight. Howbeit he profited ſo under their care, as to read the Bible diſtinctly at Four years old, and by ſix became very apt in places of Scripture, the

Why called Caleb.

His aptneſs at 4 & 6 years old; and obſervance of parents.

The-

Theory thereof, and moral regard thereunto; exactly obſervant of his Parents, with ambition to ſerve and pleaſe them in love. He had his ſhare early in afflictions, for being put to School when he was but ſeven years old, at *Hillington* he deeply reſented the troubles on many good people, at that time; and being viſited with a violent Ague there he began firſt to have a deep ſence of death, queſtioning whether he ſhould be ſaved, but recovering that ſickneſs, came to ſee his Father then priſoner in *Newgate*, for the worſhip of God, according to the Goſpel of Chriſt, and ſick at the ſame time, which was thought to affect the Child, together with the fears of Souldiers in the way, that the night he arrived at *London* he fell ſick again, in which ſickneſs further convictions of his undone condition by nature ſeized more on him, and his elder Brother who then fell ſick alſo, but both of them with their Father recovering, went to the waters at *Epſam*, where his Father (finding his practice in Phyſick as much as he deſired to be imployed in, the Lord taking away his youngeſt Son there) was diſpoſed to retirement, and abode there all the Summer, after a ſhort time, ſent him with his brother again to School, taking for the

His firſt ſick-bed convictions at 7 years old.

reſt

reſt of his family Lodgings at *Ewel* all Winter, ſuppoſing he might be leſs obnoxious than at popular Meeetings in *London*, and lived there in his practice peaceably.

His Fathers way to avoid affliction, bringeth him and his family thereinto, and how.

A School-Maſter coming to live in that Village, he brought his Sons thither alſo, determining to ſettle there for his Life, and to that end bought a piece of Ground with intention to plant it, and build; which when a malitious Chyrurgion (too notorious for all open prophaneſs) obſerved to impair his Practice, he ſecretly (with his Father-in-Law, and Allies of debauched diſpoſitions) by ſlanders of many ſorts to the Juſtices, ſought his diſturbance. Whereupon the ſaid *Vernon* being civilly ſent for by the Juſtices, repaired to ſome of the chief and gave ſo good ſatisfaction of his peaceable deportment in his calling, and the falſhood of their various reports, as he received an ingenious account of the ſlanderers and forgers of them, with aſſurance of ſafety in the like caſe if attempted for the future; which was his encouragement to go on in building for the conveniency of his Family there.

And though this confederacy in vain attempted his diſturbance with the Biſhop

shop and Justices for near two years more, yet at last prevailed by slanders to be countenanced; so by another in armes (who took not such notice of the *private malignity* under pretence of *Loyalty*) that the Chyrurgeon was encouraged as one of the chief in ransacking the said *Vernons* House and Closet (which he had stored with Medicine for his Apothecary) at pleasure, with violence and dis-ingenuity incredible (upon pretence of Armes where never was any) and bruitishly frequented the house as he pleased, sometimes in company, sometimes alone in his drink, venting his threats very absurdly, to the great terror of the poor family.

Calebs early share in unreasonable afflictions under natural fearfulness before.

The said Child being timerous (and under a fit of sickness also at *Ewel* with more deep sence of sin) having thus early (to his care about his eternal estate) the additional fears of unreasonable men, so frequently, was so exposed (though naturally very chearful) that his Father was enforced to remove the Family from thence to *Newington*, with respect to their Schooling, leaving them himself some weeks before.

Inward and outward troubles together carry him to prayer & christian correspondency.

The Child began therefore, when his Father through these troubles left *Ewel*,

first

irſt in good earneſt to approach to his eavenly father in private, and to begin a orreſpondency with his good friend Mr. R. *D.* in *London*, wherein were Chriſtian xpreſſions in ſuch wiſdome and knowedge, as made his friend queſtion (being he firſt he had written) whether they ould come from one ſo young, being then ut Ten years old; whereupon the ſaid Mr. *D.* ſent to him as followeth.

Dear *Caleb*,

I Received thine without date, but not without ſerious deſire of the beſt things, and of thy beginning to be inſtructed in them, which made thy Letter very acceptable and welcome to me, being willing to hope that what comes under thy hand is not only notions in thy head, but ſomething of Truth in thy heart, which I deſire may be more and more really wrought in thee. Thy Lines ſavour of an honeſt heart, and ſeem to come from an older head than thy own; yet being informed, from ſuch as I can credit, that it was thy own writing, I ſhall make no further inquiry than to have it confirmed from thy ſelf, in thy next to me, whether indeed thou hadſt not privately the help of any other, before the writing of thine above mentioned unto me. It is a large deſire expreſſed in thine to be filled with the Love of

The wiſdome of his firſt Letter at 10 years old admired by his friend.

God,

God, and my hearts desire for thee is, Th
the Lord will fulfill that Petition for thee,
gether with that mentioned, Ephes. 3. 1
17, 18, 19. *Which I desire thou mayest*
ten peruse, ponder and be helped to pr
in the same Spirit of Truth. The co
ing of Christ is hastening indeed as t
Letter expresses, 'Tis but a little whi
and he that shall come will come
and will not tarry, *Heb.* 10. 3
And it is a question worth all our inquir
who may abide the day of his coming, Mal.
12. *Many there are that shall not, and fe*
there are that will be found blameless, a
harmless without rebuke, at that day, whic
yet is and shall be the portion of some, Phil.
15, 16. *I shall at present only desire thy a*
swer unto two or three brief Questions follo
ing.

First, What thou dost understand by th
coming of Christ?

Secondly, What thou understandest b
his judging the Earth?

Thirdly, What it is to be an outsid
Professor?

Fourthly, What the Traditions of me
are?

Fifthly, Whither the answer thou sha
return to the abovesaid questions be th
own apprehensions without any help fro
others?

A true and plaine answer to these things will be a further satisfaction about thy last Letter, and I hope no disadvantage to thee, who by the serious thoughts of these things mayest be brought to a better understanding in them. Thus with my dear love to thee and thy brother J. V. *and Cousin* Deborah, *and all the rest, desiring you may be all taught and instructed in the truths of Christ, as they are in him, whom to know aright is eternal life,* John 17. *I remain,*

Thy assured Friend that
desires thy Spiritual and
temporal welfare,

London the 6th. *R. D.*
of the 3d Moneth.

63.

And in Answer received this following, which he wrote immediately without study or prompting.

Ewell May 12 1663.

Dear Sir,

I Received your kind Letter, wherein you have desired me to write unto you an Answer to some certain Questions which you have hinted in your Letter, which I shall answer

His second Letter at large in answer to his friend

swer as (I hope) the Spirit of Grace shal
declare to me; for I know and am assu
red that the Lord will declare his Spirit unt
them that truly love him; which indeed
may truly say, I have not done, but have er
red against his word, for which I have grea
cause to mourn for, but I hope he may be m
God, who will be a God to them that truly seek
after him in Spirit and in Truth, who di
put them words into my mouth which you de
sired me to send you word of, and no body else
But as for the coming of Christ, I underst an
it to be two diverse wayes, First, *His com*
ing in the hearts of his People, to purge an
purify them. Secondly, *His coming o*
Earth when he shall set his People at liberty
and shall destroy all Kingdomes that will n
obey him, and he shall set up himself a King
dome, Dan. 2. 44. *And by his Judgin*
the Earth I understand, when all both quic
and dead shall stand before his presence, wh
he shall sever the bad from the good, and sha
say to them on his right hand, COME YE
BLESSED OF MY FATHER; *But u*
to them on his left hand, GO YE CURS
ED into Hell fire, prepared for the De
vil and his angels. *And to be an out sid*
Professor, I understand it to be one, who mak
a shew of Christ, but they be not so in the
hearts. And I understand the Traditions
men

men, to be their following after the Lusts of the Devil rather than the Commands of God. Which things I have not been told of. I would desire you to excuse me for not dating my Letter, and desire you would write unto me to unfold them to me more than I can do, which I hope may be made of use unto my soul: So I remain,

Your much obliged
Friend,
CALEB VERNON.

AND being removed to *Newington* (and now no more exposed to such private hostility) he went more chearfully to School, and profited exceedingly in the *Latine* tongue, making enterance also into the *Greek* that Summer; but finding the opportunity of hearing the Word there uncertain in the Winter, for the sake of it, and his Fathers imployment in *London*, the Family was removed thither, where he was improved without more intermission, to great proficiency in the *Greek* and *Latine*, so as both his able Teachers, as all with whom he was, have said, they never had any more apt of his age, nor did any

with whom he was see cause to use correction unto him, who yet to his Parents trouble had lost much time by such removes, and amongst more civil Schoolfellows (having alwayes averseness to play with profane) grew too secure.

Being at peace amongst civil Schoolfellows he was less serious, but revived under the Word at London.

But when the Child *Caleb* was as a tender plant now again more frequently watered with the living streams of the word of grace, by grace yet in *London*, he grew very considerate in his goings, and of his own accord so hesitated at the fictions he met with in the *Heathen Authors* at School (especially about God, and Heaven, and Hell, *&c.* which were now on his mind) that though he dearly loved and highly reverenced his Master, he did very humbly acquaint his Father with his scruple herein, and found favour to have it much removed to his satisfaction and encouragement to further proficiency in Learning, which was his delight.

Scrupled Heathen School Authors seriously.

Howbeit, sometime after being imployed in an *English* Poetical Exercise on a solemn Subject, wherein he seriously used Scripture language pertinently; his learned Master (he said) observed to him he should not be so Scriptural, but would have him alter it for a more Poetical dialect; whereupon indeed the Child (as it

Love to Scripture allays his love to School, and why.

were

were astonied and discouraged thereat) of his own accord so abated his delight in Learning, that he went to School then as under some load, which had been as his pastime or delight before.

Hence did he earnestly entreat his Father he might be brought up with him in his own calling, for which he had Learning enough, to which he was very enclinable, and in which he expressed great aptness with delight, more than to play, upon all idle times. But being returned to School for a season, to attain the *Hebrew* reading, into which he was entring, it pleased God to visit him with sickness, to perfect his compleature for his Bridegroom, as followeth.

Being visited, through surfeit by heat, with a Feaver and Plurisie near unto death, in *London*, he had then a more effectual awakning towards Eternal Life, in such lively conviction, self-abasement and savour, as made some about him admire the grace in which he spake, both of God and unto him, by Christ Jesus fervently; and his holy behaviour (being much in deep abasement when he was left alone) which encreased savourly in him in the Country, especially upon every solemn opportunity in the Word and Pray-

More sick bed convictions and the effects.

er with the Family; for finding some re-
covery at last in *London*, but very low,
lean and consumptive (the weather and
Sickness beginning to be very hot there)
he was carried into the Country to a Gar-
den House in *Battersey*, where his Father
fairly acquainted his Landlord with his
judgement in Religion, and trouble
therefore, and his determination yet to
maintain meetings in the true Worship of
God with his Family and Acquaintance
where ever he came, which was not only
agreed unto, but encouraged by the said
Landlord, who with his Wife and ancient
Father carried it with all seeming respect
insomuch as (the place also agreeing with
them) they were near agrement for a term
of years, but in the mean time the said
Landlord, privately boasted, that he had
been at *Ewel*, and had been prompted to
give the said *Vernon*, *&c.* disturbance
(which yethe said he would not molest for
all this world) which saying of his being
frequently repeated, caused some demur
in the said *Vernons* settlement there, yet
he came (as he could be spared from his
Patients in *London*) as at former times
to his Children, but fearing the weak
Child might be under the influence there-
of, he was seriously consulted, who de-
sire

Providence preventing Country setling again.

fired earneſtly to come to *London* for the ſake of the pretious Word (though the Plague was not much abated there) rather than expoſe his Father to come thither ſo oft, or be abſent from him, or engage his Father into any other parts, having many ſick under his Care; yea he was much more ſet on being at *London*, that he might ſympathize, as he ſaid, with the ſufferings of the Lords poor viſited People there.

His deſire of return to London, and why.

Hereupon (finding alſo his ſtrength came not forwards towards the end of the Summer) they were again brought into *London*. Now it pleaſed God that the honeſt Waterman that brought the Children to *London*, and the Servant that brought this Child (being not able to go) in his armes to his Lodging, immediately fell ſick and died of the Peſtilence, which added to the ſerious mind of the Child, though yet he would not endure to hear it called Melancholy, conducing much to his inward rooting in that which could not be ſhaken.

Afflicting Providences work ſtil for true good to him.

The firſt Leſſon from the Scriptures in the Family was from *Eccleſ.* 9. 10. *Whatſoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou*

thou goeſt. From which ſuch grace, was through the Lords goodneſs granted to him, that he received more powerful inſtruction from it, with great thankſgiving for it, as that which had much helped and refreſhed him, though his Siſter and Brother eſpecially (in addition to former grace to them) were awakened thereby with trembling, and in a few dayes after turned to the Lord with full purpoſe of heart, being further helped, by being called upon to call on the Name of the Lord at their meat, which they had not formerly done, and were afraid to do formally; ſo alſo did *Caleb* refuſe to do it publickly then, fearing, he ſaid, he could not perform it acceptably: but immediately his heart ſmote him, and in much humility voluntarily offered to do it as well as he could the next ſeaſon, arguing with himſelf, that it belonged to the Adoption to cry *Abba, Father*, and to a Chriſtian not to be aſhamed of Chriſt.

The quickening effect of applying family inſtruction more particularly.

This motion proved alſo to the great humbling of the other two, and wrought mightily to ſelf-abaſement, in ſerious ſenſe alſo, that the firſt fruit of true Converſion was to call on the Lord in truth and not to be aſhamed to confeſs him: and it was ſoon after manifeſted, that the

ha

had through Grace received the Spirit of Adoption from him, and were help'd to witneſs unto him, unto their admiſſion into his houſe with joy.

Caleb then craved a little Cloſet for himſelf, that he might ſeek the Lord in ſecret more ſeriouſly; which was to his great ſatisfaction prepared, but by daily decay to his outward, grew more ſenſible now of the Winter approaching, but the Spring-time to his inward-man was daily made manifeſt; God was pleaſed to make his weak Bed his Cloſet, and the wearisome nights his ſeaſons of much ſerious conſideration, brought to light daily in plenty of wiſdom, imploying true turning to God moſt apparently, not recorded till the viſible decay alſo of his weak outward tabernacle, daily made us fear it was the anointing with freſh Oyl for his Burial: And then his Mother (admiring the Wiſdom by which he ſpake) was minded to gather up what fragments ſhe could in writing (without his obſerving it) as he daily dropt them in ſeaſon with ſavour, declaring him to be wholly a new man to the Lord, on whom he now began more to ſee he believed to his ſupport (though his ſeeming reſerved and drooping poſture (after his firſt dayes rejoycing to ſee

The motives to his Mothers writing his ſayings at laſt.

his Parents in *London*) he would not own to be melancholy, but solemn meditation about his eternal estate, with hope and some joy (yet mixed at first with more fears and doubtings;) nor could any thing allure him into the Country again, though his Father offered his company (the Plague and number of his Patients beginning to abate) because he prized (he said) the opportunities of the Word in *London* above life, or hopes of more health elsewhere, saying sometimes with ardency, *A day in thy Courts is better than a thousand elsewhere.* And thus began, first, to open himself to his Mother:

Soul-instruction preferred before health or life, and the fruit which followed

Mother, I now begin to see the vanity of all things in this life, and it is a troublesome world; if I were assured of the Love of God, I would chuse rather to dye than live.

And having intermitting fits, with wearisom restless nights, he said to his Mother about the beginning of the ninth month, in the morning, with joy; *Mother, I have seen the Face of God, and God hath as it were taken me into his Arms this night, and assured me of his Love*; mentioning these Scriptures following as his refreshment: *And him that cometh to me* John 6. *I will in no-wise cast out.* And, *why art thou* Psa. 42. 5 *cast down, O my soul? and why art thou disquieted*

quieted within me? hope thou in God, &c.
Ceaſe ye from man whoſe breath is in his no- Iſa. 2.
ſtrils; ſaying, God had ſhewed him he might not truſt to man for his healing, but look unto and truſt in him; *and whereas* (ſaid he) *I was before very reſtleſs, that I could not lye ſtill in one place, yet afterwards I was at great eaſe, and could lie very quiet though I had no ſleep.* Then cryed he out of his vileneſs alſo, moſt humbly, and ſaid, *I ſee now how I was by nature plunged in ſin and iniquity, but my Lord Jeſus Chriſt* (which he uttered ardently) *hath been a ranſom for me:* and ſpake particularly of the vanity of his mind before his ſickneſs, and bleſſed the Lord for his Viſitation. In the midſt of one fit he ſpake affectionately; *This is my comfort in my affliction, Thy Word hath quickned me.* Pſal. 119.

Grace giveth eaſe & begets abaſemēt.

Upon the fifth of the ninth month he had many fainting fits, but his faith and hope was ſo maintained in the midſt of them, that he ſaid joyfully, *Mother, My fleſh and my heart faileth me, but God is the ſtrength of my life, and my portion for ever*; joying in God, as his God, in variety of pithy expreſſions, ſaying, *How ſad would it be with me now if God were not my God?*

On the 7th of the ninth month his fit came

came as formerly, which at first was grievous, causing him to cry out once, *What shall I do?* but he checked himself presently and said, *Why? I know God will help me, and I will trust in him*; admiring much his goodness to him. His Mother leaving him to lie quiet, sent the Maid, but he desired to be left alone: and sometime after sending to him again, he sent his Mother word, he was very sick, but God made it easie to him; and when his Mother came, he told her he was made so joyful through the light of Gods countenance, that though he was very weak as ever he was in his body, yet he could lie still, & magnified the Lord greatly for his Grace in chusing him, who was (he said) so very vile by nature; *And now, Mother* (saith he) *God hath taken away all my slavish fear; and whereas it was so with me that I could not endure to be in a room by my self now I care not how much I am alone.* He did particularly complain then of a frothy frame before his Visitation, blessing the Lord again for bringing this Sickness upon him, saying, *For these light afflictions which are but for a moment, work for me a far more exceeding and eternal weight of Glory:* and mentioned the words also in *Rev. 7. 14. These are they which came*

Solitary seasons sweet, & slavish fear subdued.

2 Cor. 4. 17.

of great tribulation, washing their robes in the blood of the Lamb. He said, one sin of his at *Ewel* had often lain heavy upon his heart, namely his disobedience to his Mother once, not going to bed when she had commanded it. She told him, she hoped God had pardoned it and all other his sins in Christ, by whose Blood all was done away, and she had both forgiven it him, and had forgotten it; which much satisfied him, saying, he hoped God would set him on the Rock that was higher than he; and if he pleased to spare him, he desired to be found obedient to him, and desired to be joyned to his People, asking his Mother if *J. S.* (who had proposed himself, and he knew was suspended for further tryal) came forward, saying, *It would be a sad thing if he should go backward in the things of God.* And then much admired the goodness of God to him, saying, *How good is it to have an Interest in Christ now! and how miserable is the contrary in such a condition as I am in!* and was much taken up with the consideration of Eternity, so that his Mother marvelled at his sweet discourse at this time, and thought his face even shined with the Grace of God that was on him: he continued in a very heavenly frame of heart to

Little sins lye heavy on a sincere soul.

Great refreshment by Grace.

to the time of her going to bed; and desiring to restrain him from talking more, having had little rest: he answered, *that talk about common things he found hurtful to him, and he wanted breath quickly; but to speak of the things of God was not wearisome but refreshing.*

His incouragement to an honest prisoner.

And the Maid of a worthy Acquaintance in Prison coming to see him, he sent her Master word, *he loved him as he was the Lord's Prisoner; and he was sure God would deliver his Prisoners.* Being asked how he knew that? he said he had his Word for it, which said, that *he would bring them from the East, and from the West, from the North, and from all places whither they had been carried away captive*; and he was sure not a tittle of his Word should fail till all was fulfilled; And that the enemies of the Lord he was sure should be destroyed, for the Word of the Lord had said it; repeating then some words of the 47*th* of *Isa.* to prove it, and desired the Maid to tell her Master also, *that he was in the place where God would have him to be, and desired him to stand fast in the Lord, and not give way to the Adversary; and desire her Mistris to be content, and not to faint, but consider that God was able to make up all her Husbands losses unto her.*

His

His Father making ready two Larks for him, he ſolemnly invited his Father, Mother, Brother, Siſter and Couſin to ſup with him, asking his Father, *whether it was not* Levi *that made a Feaſt to invite his Kindred unto Chriſt, when he was converted?* and did in a gracious manner before them give thanks to the Lord, both before and after, in very heavenly and ſavoury expreſſions. His Father then converſed with him about the time and extent of his conviction of ſin; he ſaid *he thought that work was never through till the time of this laſt coming to* London; though he had prayed diverſe times before, yet he thought it was not ſo right; but ſince by his Fathers ſpeaking to him and praying with him of late, he was throughly convinced of his undone eſtate by Nature, and upheld much by that word, in *John* 6. 37. And *him that cometh to me I will in no-wiſe caſt out*: and that, *Mat.* 11. 28. *Come unto me all ye that are weary and heavy laden, and I will give you reſt.* Alſo from *Pſal.* *And ſinners ſhall be converted unto thee*; obſerving that God had mercy for ſuch as had been tranſgreſſors & ſinners. Thenceforth he continued daily bleſſing the Lord from day to day for his goodneſs, but through his Mothers occaſions many pertinent

His love-feaſt and entertainment of friends.

tinent paſſages were omitted. He did often this week ſpeak alſo of his faith in, and deſire of the Ordinances of Baptiſm and Church-fellowſhip, as his duty, wiſhing earneſtly he might be baptized and joyned to the Lord's Fold. His eldeſt Siſter, and Brother alſo, about this time propounded themſelves, and were accepted upon a ſatisfactory Confeſſion of their Faith, in that Church were *Caleb* longed to come, lamenting that none would take him up, being perſwaded that he had ſtrength to go to them, to witneſs to the Lord in his Congregation (though he could not ſit up an hour for ſeveral dayes before :) but ſeeing that denied him, he prevailed with his Father to propoſe to the Congregation, that ſome might be imployed to hear him then in bed; and about twelve faithful Brethren being nominated, and a liberty left unto others, (not being too many to anoy the room by reaſon of his weakneſs) his Mother went up to ſee him before, to whom he ſaid earneſtly, *Mother I pray you do not hinder me, for I know God will be with me, and enable me to be baptized; and I do not think I ſhall be the worſe, but rather better in my body; for I am aſſured God will not ſuffer any to receive hurt in doing what he hath com-*

His deſire of obedience.

His importunity to confeſs to Chriſt after he believed.

commanded them; but however, if I should die in it, I would not omit it, for I would do what I could. And coming up to him again (before the Friends appointed were come) he said, *Mother, I think I have seen a Vision since you went, and God hath exceedingly comforted me, and given in such strength, that if the Maid would have suffered me to rise, I am perswaded I could have come to the Congregation my self*; and exprest much longing for their coming to him, who were appointed; soon after above twenty came to him, to whom he affectionately complained, and to his Father, that no body would help him up to come unto them, being perswaded of more strength for that, than for common occasions; and being set up in his Bed, though before his sickness the greatest contest with him, (both by Parents, Masters and Friends) was his shamefac'tness that he could scarce speak to a man; he was in this (under much holy modesty) very undanted, not caring who or how many heard him, and uttered himself to the Company (Candles being set on the bed, and they round about him) after this manner following.

His complaint & impatience.

God speaks once, yea twice, yet man regardeth it not: Thus it hath been with me in

two

His Confession of Faith.

two ſickneſſes; God ſpake to me firſt in my ſickneſs in *London*, about five years agoe, and afterwards at *Ewel* about two years ago, when I grew ſerious, and it ſtayed with me for ſome time, and I betook my ſelf to Prayer in private, and think I had ſome Communion with God therein.

But after I came to *Newington* and went to School, I fell into company, and did again loſe thoſe Convictions, falling to play among my School-fellows, as if thoſe convictions had never been, and now you ſee that made good in *Job*, *The bones that were not ſeen ſtand out*. Since which time God hath more than ever ſet me into a ſerious conſideration of my condition, which began when I was in *London* at my Fathers houſe, before I went into the Country, but I had not ſo much the ſavour of it after in the Country, though I was not there without thoughts of it, and think I had ſome communion with God there, yet I loſt much of that time; but ſince I came again to *London*, things were more powerfully revived upon my ſoul, and when I heard that word from my Father, ſpeaking from that Scripure, *What thou findeſt in thy hand to do, do it with all thy might, &c.* It did afreſh ſet me into a pur-

purſute after God, and I have been ſeeking after him, and deſire to follow him fully (here he made a ſtand) It was then asked him what he had to make out to us, that were to judge of his true faith in Jeſus Chriſt, that might fit him for the Lords Ordinances? He ſaid, God had ſaid to him, *He that cometh unto me, I will in no wiſe caſt out.* But it was asked what he intended by *comming?* He ſaid, to Chriſt by believing. He was asked how he would come, and what need he ſaw of Chriſt? He anſwered, *He knew he was loſt and undone by nature*; that Scripture had been much upon his heart, *Eph. 2. And are by nature the Children of wrath as well as others, and that in Adam all dyed.* And that word, *I came not to call the righteous, but ſinners to repentance*; and he had been ſenſible of this. And that word in the *Pſalms* had been of great uſe to him, *And ſinners ſhall be converted unto thee. If ſinners ſhall be converted* (ſaid he) *there is hope for ſuch a one as I, and it is my encouragement to expect good from God.* Then it was asked him what ſin he was ſenſible of, that he ſhould make uſe of that word, *ſinners ſhould be converted unto thee?* His anſwer was, *HE SAW HE WAS A SINNER IN ADAM BEFORE, AND HAD SPENT* *Pſal.* 51. 13.

☞ *HIS TIME VERY CHILDISHLY, AND PLAID AWAY HIS CONVICTIONS, And had been frothy, which was his great sin.* Then it was asked what he did when he saw himself such a sinner? He said he applied to God by prayer (as well as he could) as a poor soul that needed Christ. It was asked then, what was the effect of that? He said, God did relieve him and direct to Christ. Then it was asked, how long he was under the sence of his sin, before he received this satisfaction in Christ. He answered, he had some comfort in his Fathers house in *London*, when he lay sick before he went into the Country, but he thought he lost much by being in the Country; but being more serious in his mind since he came last up to *London*, considering also what is said in *Job* 33. 21. The first Scripture that relieved him in his distressed condition was, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* And afterwards he laid hold on that word, *He that cometh to me I will in no wise cast out.* Also two other words that had been of use to him for the confirmation of his hope in God. One was in *Isaiah*, *I am he that blotteth out thy transgressions for my name sake, I will*

not remember thy ſins. And that in the 73 *Pſal. My heart and my fleſh faileth, but the Lord is the ſtrength of my heart, and my portion for ever.* And another in the 119 *Pſal. This is my comfort in my affliction, for thy word hath quickned me.* Then he was asked how or to what extent he had received Chriſt? He anſwered, *as King, Prieſt and Prophet.* Then it was asked, what he had and expected by Chriſt as a Prieſt? He ſaid, *he had been an acceptable Sacrifice for him, and interceded for him.* Then it was asked, what he expected from him as King? he ſaid, *to rule him and defend him.* Then it was asked, if he would be ſubject to him in all things? He anſwered, *Yes, he deſired to be ſo, for he was ſure it was his reaſonable ſervice.* He was asked, what he expected as a Prophet? He anſwered, *That he ſhould inſtruct and guide him, and none elſe.* Then it was asked to what end he tendred his Faith to the Brethren? He anſwered that he might be baptized and joyned to Chriſts fold. Then he was asked what light he had in Baptiſm? He anſwered, that that Scripture had been of uſe to him, *He that believeth and is baptized, ſhall be ſaved.* Beſides Chriſts example as a pattern to us; and *Philip* and the *Eunuch*, inſtancing

that in particular. *If thou believeſt with all thy heart thou mayeſt.* Beſides he mentioned the caſe of the Jayler. Then he was asked, how he could adventure on ſuch a work in ſuch a condition? He ſaid, he would truſt God, and do what he could. Then it was ſaid, it may be he might die in the water, what if he ſhould die? He chearfully then ſaid, *Why Death is mine, if I die in it, and it is the work of God, and then it will be known that Chriſt hath ſome that will follow him in difficulties.* But his Father replied, though Child, it be ſo eaſie to you, it will be a trouble to us we cannot ſo eaſily part with you. *Why Father (ſaid he) If I ſhould die, God can make it up to you,* and I ſhall go to Heaven. His Father then told him the Lord would accept a man according to what he hath, and not according to what he hath not. He ſaid he was ſure he had ſtrength to be baptized, and God would give him more. His Father told him, that the ſame Promiſe that was made to them that prayed in the Temple, when God gave them ability to be there, was made to them that had reſpect thereto when his hand hindred. And that which might juſtifie *Timothy,* being a member, to be abſent at *Miletum,* when he was ſick, might excuſe

one from coming in being ſick and unable to do what he would, wherein God would accept the will for the deed. To which he readily anſwered. But indeed Father I know I have ſtrength, and could have come down to day if any one would have taken me up, and God will give me more ſtrength. It was asked him, what he propoſed by Baptiſm? He anſwered, I would obey all the Commandments of Chriſt, repeating that Scripture, *Repent and be baptized every one of you, in the Name of Jeſus Chriſt for the remiſſion of ſins.* Then it was asked him, do you expect righteouſneſs by Baptiſm? O no, ſaid he. Then it was queried, what he intended by his being baptized? He ſaid, to put on Chriſt and be obedient to him in all things: He ſpake alſo of being buried with Chriſt in Baptiſm, as dying to ſin and his own righteouſneſs, *&c.*

Then was inquiry made into his converſation, and he had not been known ever to be addicted to any ſort of vice, and ſeldom to play, being ever delighted in Learning and Knowledge (and on idle dayes pleaſed greatly to be imployed under his Father;) onely the Maid thought that at *Newington* (when he was at School freed from his troubles at *Ewel*) about *His former Converſation*

the time he complains of himſelf, he was one time apt to be frothy in play, and ſomtimes to ſpeak raſhly, but never knew any intention to lie, or that he purpoſly made a lye at any time; but ſhe was grieved more at his lightneſs for a little time there, than ever before or ſince his coming from thence, and that he had often lamented it to her himſelf.

Satisfaction being then declared by all that heard (in the point of his Faith) it was agreed to ſpread the difficult caſe of his Baptiſm before the Lord in ſolemn Prayer.

His purſuit of convictions.

The next day, being the 13th day of the ninth month, in the morning, he ſaid he was ſomething better, and *God had more ſtrengthened him in order to doing his duty*; and once ſaid, *God bid him go forward*; and though he ſeemed very weak, yet he deſired to be taken and laid in the bed, where prayer was to be made all that day, and he attended with great reverence, bearing his fit with great patience then: and uſually indeed when he was ſickeſt in body, he would forget the ſence of it, by remembring how well he was made in his ſoul; admiring much that God was his God. Before the end of the day he was carried back to his own

His patients and ſupport.

Bed

Bed for repoſe, and his Father going to him at night, he ſaid, *Father, pray you have you come to any concluſion to day about my being baptized?* which put his Father (being yet doubtful, and thinking his weakneſs would quiet him therein) to ſome ſtrait what to anſwer, ſeeing his earneſt expectation (having omitted that day to debate it after Prayer) but (fearing to diſcourage him) inſtantly replyed, Child, we have not been, nor are not without ſerious thoughts of it, and ſome do more encline to it, and we ſhall yet conſult it ſeriouſly, if you cannot be ſatisfied to defer it. *I pray you Father do* (ſaith he) *for indeed I cannot be ſatisfied, and I would fain be in Chriſts Fold.*

His inquiry after prayer.

He cannot be ſatisfied to defer obedience after Conviction.

The next day, being the fourteenth, he ſeemed much weaker, but ſtill minded this (as his duty) with great deſire to be doing it: but (having not been up in many dayes before, but as aforeſaid, from one Bed into another) his Father asked him, how he could thiuk to go about ſuch a work, ſeeing he was not able to be got up out of his bed for a moment (his thigh being then not full four inches about) and he not being able to endure ſo much as a Doubſet or Gown upon him, his bones were ſo bare. He anſwered very chear-

His thigh meaſured not full 4. inches about.

Chearfully sheweth all his strength to prevail with his father that he might be obedient.

fully, He did believe God would help him to riſe to do that his work, and give him ſtrength; and he had ſome already, ſo that he was able to riſe now, if his Father would have him. To which his Father (thinking it might convince or refreſh him) conſented, and he was taken up in warm Blankets, and ſate by his Father on Pillows upright, well nigh two hours: in which time he had very gracious converſe, and with chearfulneſs ſaid, *Father, the Lord is my ſtrength, of whom ſhould I be afraid? Indeed you are my dear Father, but I have a dearer Father in Heaven. How great mercy have I that I ſhould have ſuch a tender Father in Earth, and in Heaven alſo!* And ſeeing his little Siſter by him (of five years old, which the reſt uſed to call *Mother*) he ſaid to her affectionately, Nancy, *the Lord make you a Mother in Iſrael; O how do I long to ſee Chriſt formed in you!* And looking to his Father, he ſaid, Why indeed, Father, ſhe had many very good expreſſions in the Country, and would ſay to the Maid in a morning, *What mercy is it that we are alive, and ſo many thouſands taken away at* London, *and ſo many little Children.* Then ſpeaking of the Adverſaries to the People of God, he ſaid, *their time is but ſhort:* And being asked, how

Boaſteth in God, admired grace for temporal and eternal mercy.

His holy converſe.

how he knew that? ſaid, *the Word of God ſayes it*, mentioning that Scripture, *Rev.* 12. *The Devil is come down with great wrath, becauſe he knoweth he hath but a ſhort time.* Two Larks being roaſted for Supper (whereof he uſed to eat but a leg and a wing at the moſt) He did then very fervently give thanks unto God with higheſt praiſe for that meat that endureth to eternal life, and humble thanks for his daily ſupport, and mercies of every ſort, with great enlargement both for his work before him, and in praiſe for what had been wrought for him and in him: and when he found he had ſat up to his full ſtrength, went to his bed bleſſing the Lord, depending upon his Father to come the next day to ſome concluſion about his further obedience. *His uſual meal, and chearful frame thereat.*

On the fifteenth day his Father went into the Country, and meeting with ſome Chriſtian Friends, improved that opportunity for their earneſt advice, with prayer ſetting forth his great ſtrait in the caſe; and taking their anſwer one by one, upon what they had heard, both for and againſt it, they unanimouſly adviſed the anſwering his deſire therein, leaving the iſſue unto the Lord, whoſe Wiſdom they judged had engaged the Child herein, beyond *Friends adviſe his baptiſme-*

yond any reaſonable objection that could be brought to oppoſe it; only one of them deſired that if he could be taken off by the perſwaſion of his Father he might; but the moſt of them (as his father had done) having uſed all Arguments they could to him before, declared they durſt not further object. His Father obſerving he had had nothing of it from man, but the contrary, and not expecting his life ordinarily a day, & obſerving the Childs oppreſſion alſo through delay herein, and chief revivings were alwayes in the hopes of obedience, (without vanity) counting of the worſt, and exploding any thought of righteouſneſs or expectation of certain healing by it, yet expreſſing he could not dye ſo comfortably in the neglect of it, and often ſaying, *he would do what he could, and was perſwaded God would enable him that he ſhould not be the worſe for it.* His Father after many dayes revolving it in his mind, (the Child being but too dear unto him) did yeeld his judgment alſo, to truſt God with the iſſue.

Conſiderations of his fathers conſent.

And then imployed one to ſearch diligently for an Houſe near a River, where it might moſt conveniently the next day be performed: but as he returned home, calling on a Chriſtian Friend, (whoſe imployment

ployment in Phyſick was to be reſpected) and finding him of opinion he could not be carried thither alive, and ſenſible of the great reproach that would follow if he dyed in the attempt, it ſo far renewed his thoughtfulneſs, as to entreat that *Friend* to try if he could perſwade the Child to defer it; and his *Father* then going before unto him, found he had been weaker that day, yet ſtill more impatient to perform this, as his duty, before he dyed; having much longed for his *Fathers* return, ſaying often, *O that I might ſee my dear Father! When will my Father come?* And upon the coming of any up ſtairs, *Me-thinks I hear the feet of my Father:* which was much his frame in his abſence at any time, but now much more by expecting reſolution herein.

Further objection. His impatience to obey.

His *Father* coming, he ſoon ſollicitouſly enquired for his conſent, and acquainting him with the concurrence of ſome friends to countenance it, he rejoyced greatly; and ſmiling upon his Mother, he ſaid with great ardency and ſtrength, *Mother, to morrow I ſhall go abroad now to the glory of God, and I know he will ſtrengthen me.* But his *Father* telling him, that a worthy *Friend* yet diſſented, who would come preſently to confer with him: he abated

His joy in conſent.

His joy abated, but the Objecter admitted

abated his rejoycing, but readily consented he ſhould come, and was impatient till he came. The *Friend* being come, expreſt his joy in his faith, but gave the very reaſons he had often heard from his *Father* and others, why one ſo weak ſhould be ſatisfied to forbear; and added, that it was ſaid, *all Judea went out to be baptized*, but he never heard that any were carried out. *Caleb* replyed, *That Chriſt bid his Diſciples go and teach all Nations, baptizing them; but never ſaid, if they be ſick and weak do not baptize them.* And perſiſted in his perſwaſion of Gods aſſiſtance, although a good Gentlewoman then alſo ſought to diſwade him; but after ſeveral ſpeeches to him, which ſeemed to weary him, he looked about him upon the Company, and ſeemed to ſuſpect they ſpake but the mind of his father and others there ſilent, on which he lay down as weary and diſcouraged, and ſaid (even weeping) *Well, if my Father would not have me, I will not*; explaining himſelf, *if he was not thought a fit ſubject.* The friend ſeeing his countenance ſo changed, and ſuppoſing he grew weak beyond capacity of performing it, (the preſent day alſo being tempeſtuous, and like to be ſo the day following) ſaid unto him, Well I ſee I trouble you, I ſhal

His great diſcouragement

lay

ſay no more to diſcourage you, but reſt upon it and ſee to morrow if it be ſuch weather, and you finde you have no ſtrength to go you will be ſatisfied. To which he replyed, *Yes, if I have not ſtrength; but I know God will give me ſtrength.* His Father obſerving his great dejection, added, It may be, Child, you think he ſpake in our name, and you may think we deſign to put thee off; but he only ſpeaks his own mind in true love to thee and the Lord, as we did, and it is now left to a good iſſue, as you ſhall find your ſtrength and the ſeaſon to morrow, therefore if thou wilt, in a few words commit it unto God. The Friend ſaid, It may be he is too much ſpent: but he accepted of the motion of his Father, and ſitting up again, *prayed very pertinently to the occaſion, beſeeching the Lord to ſtrengthen him, his poor unworthy Servant, in his Will, to his Honour, and help him againſt all the temptations of Satan; praying for Sion, the reviving the Cauſe of the Lord, and helping thoſe who profeſt him to maintain a good profeſſion to his Honour; and if it were his Will to give him a Good Day to morrow to witneſs to him, and order it for his glory.* At which the friend and all the company were well contented as a good concluſion of it.

His confidence.

His prayer on the occaſion.

The

The night continued tempestuous, and he called often betwixt his slumbers to know what weather? and the answer still seemed to daunt him; but the morning appearing calm and Sunshine beyond any day long before, confirmed him; and he was willing to rise often, as impatient to go; but being deferred till noon, and finding his body but weak, he desired not to rise till the very instant of going, but would not yet be withheld by his weakness, saying, *I will lye still that I may have strength to serve God.* One in his hearing, saying, The place for his Baptizing was very dangerous, where an Aunt of hers was stoned by the Souldiers upon the like occasion; it nothing terrified nor discomposed him, yet did not he manifest any vanity in his strength, but behaved it as one fully resolved to obey to the uttermost, waiting on the Lord, composed for assistance, with his mind very humbly and unmovedly set upon his will.

Weather favoreth.

His undaunted-ness with humility.

The Coach of a certain friend being lent him, and two other hired for the company, some other friends going on foot; there was one went by to help in any occasion of fainting expected; and he, with his Father, Mother and Gentlewoman, (who the night before endeavoured to dis-

swade)

wade) and his Brother who was to be baptized with him, went in that Coach, where pillows were appointed for his eaſe on the laps of two of them, but in ſtead of lying down, or being weary, he deſired to ſit up, and ſat upright all the way chearfully; and as ſoon as he came out of the Gate, ſaid heartily, *Father, me thinks I begin to be very hungry, I would I had ſomething to eat*; His Father ſaid, there was Cordial, or Sack, or Hartshorn-Jelly; but he refuſed thoſe, and deſired ſome bread if it could be got, which he had not eaten of a moneth before. And a rowl being obtained, he ate heartily and drank after it, calling for more of it again by the way, and found himſelf much ſtrengthned, for which he praiſed God, as for fitneſs to ſerve him fulfilling his hope.

His extraordinary aſſiſtance & thankful obſervance.

His fit came not that day viſibly as it had done for many before, but being come to the place, as he ſate by the fire, much company coming, his Father whileſt he was making ready ſpake to them from *Acts* 21. 14. *And when he would not be perſwaded, we ceaſed, ſaying, THE WILL OF THE LORD BE DONE.* Giving a brief account of the occaſion, with the Objections, and the Anſwers, and Concluſion thereupon. Then deſired now to

The preparation.

witneſs

Witneſs to it as the will of God, ſhewin
the Commands for it, Signification of i
and Ends that ſhould be propoſed in i
deſiring they might be in them, and th
Preſence which might make it to both hi
Sons the Communion of the Death an
Reſurrection of Chriſt, to ſuch a put
ting him on (in the virtue of all his Offi-
ces) as might manifeſt their being as i
were thenceforth new-died with, o
tinged into Chriſt, to their favour o
him in all things, in newneſs of Natur
and Life. And then being carried down
the Adminiſtrator (being ready) receive
him into his Arms, but feeling him ſo
light (and ſuch a parcel of dry bones in-
deed) it tried his faith unto ſome hol
trembling; to whom the Child ſaid, *I am*
not afraid; and was very conveniently
and ſpeedily baptized, his Father ſtand-
ing ready with a warm Blanket to receiv
him, beheld him (going back) as of
well pleaſed and indeed ſhining counte-
nance, ſaying as ſoon as he could ſpeak,
I am very well Father. And being laid dr
on a bed, but his breath very ſhort through
diſturbance, in changing the clothes, he
deſired to lie a little ſeaſon, being very
cold, and it ſeems had a little ſpice of
cold fit, which began before whilſt he wa
making

His grace in and after the ordinance

making ready (though his Father heard not of it till after) and indeed a sentence of death seemed to be upon him in his Fathers esteem; who whilest thanksgiving was returned by the brother who baptized him, spake often to the Child softly to ask how he did, who said, *I can scarce take my breath it is so short, but I shall be better after I have lain a little*; and in half an hour or thereabouts sate up cheerfully, and himself returned publick praise solemnly before them all, *for the assistance of such dry bones in his service; alluding to the dry bones of Israel.* Prayed likewise earnestly *for Zion, desiring the repairing her desolate and waste places, and earnestly for their standing fast, who had put on Christ that day, or lately, that they might never bring dishonour upon such a holy profession.*

An humbling sentence of death.

His eminent reviving and reverent publick thanksgiving & prayer.

And being again in the Coach, seeing an old Friend there present, called to him, *and entreated him to serve the Lord*: And being on his way, *rejoyced in the goodness of the Lord that had carried him (according as he believed) through his will. And now Father, it will be seen, said he, that God is greater than man.* And by the way home called for warm Ale at an Inn, and continued better than in many dayes before, acquainting his Father and Mother, *That*

His joy in Gods assistance and experience of it when he could not express it.

he had very great joy in Communion with God coming up out of the Water, when he could not express it, his breath failing through some water that went into his mouth (which he merrily said, *he had forgot to shut*) and being come home, and laid in his bed, after a little quiet he appeared more lively than before (nor had he any longer any cold or hot fit that day, which had not missed to hold him several hours for many days before;) and said then again to some friends, whom he desired might sup in his room. *Now I hope Mr. B.* (meaning the friend who last dissented) *will be convinced that the power of God is greater than the wisdom of man*, saying, *he was never so well in his life* (viz.) *in his soul, and better in his body than before he was Baptized.* He then desired he might ly with his dear Father and Mother that night. And did acquaint them again, *He thought he saw the glory of God when he came up out of the Water*, and was very sweetly refreshed though he was not able to express it.

His hope on the behalf of God for the friend who last objected.

The next day, being before appointed for Thanksgiving in the Congregation, upon the choice accounts of healing above fifty of them of the Pestilence, and adding lately towards the repair of the

Breach

Breach upon them (by the death of twenty eight) above twenty, ſuch as is hoped ſhall be ſaved, and that ſome of them ſaw of their Children, through grace, walking in the Truth (then which, a great Apoſtle had no greater joy) His Father went to attend the Lord in his Courts on that day, intending to revive the Lords afflicted Remnant with the account of this gracious addition to their cauſes of Joy; but his Mother ſtayed with him; on which day, it pleaſed God for the humbling of them and his people (who might elſe perhaps have been ſubject to have been lifted up) to renew a freſh ſentence of death upon him, by general indiſpoſedneſs, and ſubjectneſs to fainting, ſo that his Mother feared his diſſolution that day; ſhe thought he appeared weak in the morning after his Father was riſen, and asked whether he ſhould ſtay with him? he ſaid, *No Mother, I had rather he ſhould go about the work of the Lord; and he deſired his Father that he might be prayed for, that as he had put on Chriſt, ſo he might grow up in him among his People.* But after his Father was gone, he lay in the forenoon as if he had been dying, and the Friend Mr. *B.* aforeſaid coming in, told his Mother he thought he was drawing on, and that

2 *John* 4.
3 *John* 4.

Another humbling providence, in his renewed weakneſs.

there would be little alteration ſeen in him till he died. She deſired to know what ſhe ſhould give him? He ſaid if he were his own, he ſhould give him nothing more; but about noon he was again ſuddenly revived, to the great admiration and refreſhment of his Mother, to whom he ſaid he was *now pretty well, but troubled with ſhortneſs of breath*, and deſired to dine with her and his ſiſters, and then did eat more with them, with chearfulneſs, then he had done at once many days before. He took then occaſion to ſay to her, *He had reſigned himſelf to the Lord, and Life or Death was alike to him, but my greateſt trouble, if I ſhould die now (ſaid he) is, the ſcandal that, I am afraid, will be caſt upon my Father and Mother, by the world, which, he ſaid, did lie in wickedneſs, who would ſay, they had killed me by ſuffering me to be Baptized; whereas I am not the worſe, and I know if I dy now, I ſhould have died if I had not been Baptized, and afterwards he ſaid, I am willing to live if it pleaſe the Lord that I might ſerve him among his people.* But had afterward ſeveral faintings that day, and ſpake little; but towards the Evening enquired for his Father, who had occaſion to ſtay later than he intended, hearing he was better than when he left him

His tender care of the Name of God, and his Parents, if he ſhould die ſoſoon after Baptiſme.

by

by a Meſſenger he ſent, who received the account of his chearful condition about noon, but not the alteration. But calling upon the Friend aforeſaid, who had ſeen him in the Morning, was acquainted with his opinion, he was drawing near his end, whenat he haſted to him, and found him very low indeed and cold, and underſtanding his Mother had omitted (upon the advice of the friend) to uſe any thing, being tender of diſturbing him, his Father (a little grieved thereat) applied to his Lips and palms of his Hands, the refreſhing he uſed to be relieved with, and inwardly a little of his uſual inoffenſive revivers in a ſmall quantity, and cauſed cheriſhing fumes to ſimper on coals in his Chamber, which with the Lords bleſſing (together with the content of his Fathers company) greatly reſtored him, and he was cheerful and diſpoſed to converſe. HisFather asked him then whether he was not ſorry he had been baptized now? *He anſwered no, he would not but have been baptized for all this world, and ſaid he was ſure he had got no hurt by it, but told his Father he had been very ill that day.* And when he could ſcarce ſpeak, he was ſo weak, he heard his Siſter *Nancy* ſay, *Who ſhall have* Calebs *Bird when he is dead?* But, ſaid he,

His ſtedfaſtneſs under weakneſs

Father, I ſhall not think of dying yet, but if I do, I will give it to my Siſter Betty, *who hath none, for* Nancy *hath one already.* His Father asked him, whether he thought he ſhould live then? *I know not, Father* (ſaid he) *for I have reſigned my ſelf to God, but he is able to recover me.* His Father having prayed once with him before, he deſired him again at parting to recommend him to the Lord, and he left him chearful: He had but little reſt, [illegible]; and in the morning ſaid to his Mother, *I have been dying twice this night*; and to his Siſter, *Tell my Father I live ſtill*; who when he came to him, found him in a ſweet compoſed frame, and diſpoſed to converſe, ſaying, *Father, how doth the World lie in wickedneſs! And now Wiſdom calls to her Children, How long ye ſimple ones will you love ſimplicity, and fools hate knowledge?* And ſpeaking another time of the joy of the Wicked, he ſaid, *there will be ſhameful ſpuing upon all their glory.*

His familiarity with death by Grace.

His pity for the World, and diſeſteem of their glory.

His Father having occaſion to write in the room, did not preſently entertain diſcourſe with him, but after ſome time of ſilence, he ſaid, *Father will it not diſturb you to talk with me?* He ſaid, No Child, I will come to thee. Then he ſaid, *Father,*

His modeſt beſpeaking holy converſe to

I find my ſelf greatly comforted in God; I was once without him, and now ſee what it was if God ſhould have cut the thread of my life: and now I wiſh I might warn others, and do good whileſt I live. His Father breakfaſting with him, he did in a very lively ſort enlarge upon the ſure mercies of God to his ſoul, praiſing him much for his goodneſs in enabling him to do his Will, and for his Parents tenderneſs to him, begging the Lord would not ſuffer it to go unrewarded; and that if it might pleaſe him to ſpare his life, he might be helped to acknowledge it; and praiſed God, that he ſhould have a tender Father in Heaven, and tender Parents on Earth too, in ſuch a condition.

expreſs his ſence of mercy with joyfulneſs.

That day he gave all his toyes to his little Siſters, ſaying, *if he ſhould live he hoped he ſhould never mind ſuch things.* His Father told him, the Congregation had condeſcended to appoint a Church-meeting with him that evening, that he might have the priviledge of the Lord's Supper, wherein to the eye of Faith Chriſt would be evidently ſet forth, crucified before him, for his conſolation; which he accepted thankfully, and ſaid he would lye ſtill to preſerve his ſtrength thereunto: and when

He puts away childiſh things.

the time came his father ſpake briefly from *John* 10. *I am the door; by me if any man enter in he ſhall be ſaved.* He attended with very great diligence, and partook with great reverence, ſitting up in his bed to attend, and afterwards humbly deſired thanks might be returned to the Congregation for their love and care herein.

Approacheth reverently to the Lords Supper.

The next day, being the firſt day of the week, his Father tarried at home with him, and enlarged upon the latter part of theſe words, (*viz.*) *And ſhall go in and out, and find paſture:* ſetting forth in more variety what a ſoul (entring in by Chriſt as the door, and going out of himſelf, the World, *&c.*) found in God to feed upon, eſpecially upon the new Covenant in Chriſt's Blood: and in the end he ſaid, *God hath comforted me greatly with what hath been now ſpoke*; And going to reſt chearfully, intreated that company might not have recourſe to him, ſaying, *he would keep his ſtrength now for the next day, to enjoy the benefit of ſome Friends who intended Prayer in his Chamber*; and he had a good night.

His comfort encreaſes in the Word & Prayr.

On the twentieth he was comfortable in the morning, and brake faſt chearfully with his Father and a Friend, returning thanks very graciouſly, and then reverently

tently attended in Prayer the moſt of that day, being filled with the ſence of the love of God, and ſaying ſometimes to his Mother fervently, *God loves me Mother, and ſometimes I love the Lord.* But in the afternoon the Friends retired into another room, that he might take reſt, but his little Siſters remaining in that room, he called to the eldeſt of them (being ſeven years old) and ſaid unto her, *Mary, come hither, have you got any good by being prayed for to day?* obſerving to her ſhe had been particularly mentioned in prayer. She anſwered, *I hope I have.* Said he, *Mary, if you ſhould dye now, what do you think would become of you?* She ſaid, *I do not know.* He replyed, *it is your great concern to follow God that ſo you may know*, with many other words inforcing it: and it is obſervable, that from that time ſhe hath been ſerious ſo as never before, and pondred his ſayings in her heart.

His ſeaſonable and ſerious Queſtions to his ſiſter, and the ſucceſſe through Grace.

At night his Father ſupped with him upon a ſmall Bird, and afterward he returned thanks; a Phyſician coming in whilſt he was ſpeaking, and looking in at the Beds feet with his hat on, he enlarged his deſires, *that God would ſtrengthen him his poor creature, that he might never be aſhamed to confeſs him before men, who-ever they*

His prayer after meat.

they were; and desired his Parents might be helped to resign him up to God, and that he might alwayes have refuge for rest unto Christ; being earnest for Sion, with sence of her low estate, (as he was almost in every prayer:) and that night he rested well. Some Friends had thoughts on the advice *Jam.* 5. 14. compared with *Mark* 6. 13. wherewith his Father acquainted him, and he desired time seriously to consider of it; and the next day, being the 21 of the ninth month, he seemed yet more hopeful, and then desired a dayes time longer to weigh it; but being told, a Friend that might be concerned about it, would not be in Town after that day, he then gave his thoughts by way of Query humbly, *Whether it should be administred when one was mending before? being careful lest it should reflect on so solemn an Appointment; for he felt himself now mending, and therefore had the less clearness therein, but if he grew worse, he should have further thoughts of it.* And after he invited that Friend and his Father to Breakfast, when he prayed and praised God, to the great refreshment of their souls.

His answer about Jam. 5. 14. being doubtful therein.

His Mother being gone down with his Father, and he feeling some weakness, desired then to rest; but noise being made among

among the little ones, to his disturbance, and his Mother coming up heard, him speak to the Maid and them with some trouble, in these words; The Word of the Lord saith, *To him that is in affliction pitty should be shewed by his Friends; but you take the ready way to hurt me; It is well for me I have such a tender Father and Mother, or else it might be worse*; and complained a little of them to his Mother, (which he never did before) and said, *his strength failed him, but God would never fail him.* His Mother reproving the disturbers, left him to rest, which he did; but awakening towards night, expresst much admiration at the goodness of God to such an one as he, and said *his bodily strength was little, he was upon the brink of the grave, and his breath almost gone if he spake but a little; but he knew if he should die, he should be received into the Arms of the Lord.* And after a little time grew pretty chearful, and desiring to sit up in his bed, called his Cousin and little Sisters about him (who had partly occasioned the noise of his disturbance) and with his own hand cut out some of his Jelly and gave unto them, intending himself to sup with his Father, but he being prevented of coming up to him, he gave some of his small

How he expressed his provocation:

Admires Grace, & signifieth his Assurance.

His reconcilement and entertainment of those he had reproved for molesting him.

ſmall Bird alſo to them all, and then ſpake to them (when they had ſupped) in theſe words: *O the ſweetneſs of the Love of God did you experience it as I do, you would eſteem it more than all the pleaſures you can enjoy.* And with vehemency (to his Mother, Servants, Couſins and Siſters admiration) ſaid further, *O my dear Siſters, I long to ſee you converted! O the damned in Hell! how would they improve it, but it is too late: O therefore whilſt you have time, before the evil day comes, take hold of the Righteouſneſs of Jeſus Chriſt, and make ſure of the Love of God: What will you do upon a ſick bed without it? O my dear Siſters! my bowels yern for you: I hope I am ſure of the Love of God; and if I dye this night, I ſhall go to the Lord, and be with him for ever. O that you knew the ſweetneſs of the Love of God as I do! Chriſt will make you rare without compare.* And now I call to minde ſome of Mr. *Chares* Verſes, ſaith he, (whereof having many more in his memory, he repeated to them theſe)

The 2d courſe for their ſouls.

☞

The ſweet fruit of his own aſſurance humbly brought forth, to incourage them to feed.

If comlineſs I want,
His Beauty I may have,
I ſhall be fair beyond compare,
Though cripled to my grave.

His whol ſome melody at the end.

And

And if above it all
To Chriſt I married be.
My living Springs, O King of Kings,
Will ſtill run freſh in thee.

His Mother then ſaid, And do you remember, Child, what he ſaith of young *Iſaacs*? Yea, Mother, ſaid he; and then further repeated ſome of theſe concerning youth.

Young Iſaacks *who lift up their eyes,*
And meditate in fields;
Young Jacobs *who the Bleſſing prize*
This Age but ſeldom yeelds.
Few Samuels *leaving youthful playes,*
To Temple-work reſign'd;
Few do as theſe, in youthful dayes
Their great Creator mind.
How precious Obadiahs *be!*
That feared God in youth:
How ſeldom Timothy's *we ſee,*
Vers'd in the Word of Truth!
Few Babes and Sucklings publiſh praiſe,
Th' Avengers rage to bind!
O then in theſe your youthful dayes
Your great Creator mind.
Few tender-hearted Youths, as was
Joſiah *Judahs King;*
Hoſannah in the high'ſt alas
How ſeldom Children ſing!

Youths

Youths rarely ask for Zions ways,
Th'had rather pleasure find;
But O in these your youthful dayes,
Your great Creator mind.
What Children Pulse and Water choose
Continually to eat,
Rather than Conscience should accuse
For tasting Royal meat?
Should you not bow a King to please,
Though tortures were behind?
Oh then in these your youthful dayes
Your great Creator mind.

Much more with affection and fervency he uttered to them, and then (being weary) he lay down to rest, and said, *Oh Mother, slighty Convictions are dangerous; temptations lead to sin, and sin bereaves of all good.* And to the Maid (who had kept him from his Cradle, and instructed him till he came to his *Latine* tongue) *HONOUR, I hope God will work a work of Grace in you, and make you that you shall not be ashamed to confess him*; and then blessed the Lord for his own mercy in his Parents, with many endeared expressions (especially for their care of his soul:) afterwards said unto them all, *The Lord keep you, I desire that the Lord may keep you all.* And his Mother staying by him, he said,

His gracious farwel at parting with his Guests.

said, *Mother, I love your company dearly*; and so speedily fell asleep, and slept comfortably the greatest part of that night.

The two and twentieth day he brake-fast with his Father, and (as their manner was of late) one of them began, and the other ended with blessing the Lord; wherein *he very thankfully owned his great supports from God, and ardently desired if it pleased the Lord to spare him, it might be to serve him faithfully in his Generation.* That day he was perswaded to rise a little in Blankets, whilst his Bed was made, when he said, *I feel to my self like a peice of earth, I am as nothing*; and admired greatly the power of God keeping him alive. Being laid again in his bed, he said. *I feel my self very weak, but I am kept alive by the mighty power of God*; saying, *Father, God is very good to me indeed: the Lord loves me I am sure.* And to his Mother, *Oh how am I refreshed, but if God were not my God, what should I do now.* His Mother asking him how he had done to day, he said, *Indeed Mother I have been supported very much to day; Oh this is a troublesome world, a vain world, nothing the eye beholds can stand us in stead; I can now triumph over death, God hath enabled me; I would not now be without what now I enjoy for all the world.* Mentioning

When he was weak then he was strong

oning that Scripture, *Greater love can no man ſhew, than for a man to lay down his Life for his Friend*, &c. And that, *bleſſed are the dead that die in the Lord, they reſt from their labours*, &c. And expreſſing his affection to his Parents (which he did often) he asked his Father affectionately, the meaning of that Scripture, *But for a good man, one would even dare to die*; and ſo applied to ſleep in much peace and joy.

The twenty third day he complained of ſome weakneſs in his body, but ſaid, *He was ſtrong in God*, but deſired ſome living creature might ſtand on the bed by him, to prevent Melancholly thoughts, when he could not reſt, being asked, what? *He ſaid, a young Lamb, Pigeon, Rabbit or any thing*; but a *Squerril* being named, (hoping it might eaſily be procured) he was earneſt for that, having, he ſaid, never ſeen any but once in the field. Some were immediately imployed to procure one (at any rate) but all failed, and his mind ſeemed to run ſo much that day, and the next upon it; that his Father ſaid, why doſt thou ſo much deſire it? He ſaid, *I find my ſelf inclining to melancholy, and I think ſuch a thing would be pretty company for me, and therein I may ſee the workmanſhip of God,*

His hancor after a living Creature and why.

but

but I trust nothing shall evermore take off my heart from God.

At breakfast with his Father he had savoury discourse, some of which his Father set down, when he went out from him in his own words, whilst they were in memory (*viz.*) *Oh Father, God greatly supports me, I would not be without the love of God now for all this world; if I die now I hope I shall meet with you in Heaven, which is best of all.* His Father said, Dost thou think thou shalt die? He answered, *I cannot tell Father, but I expect it, for I have resigned my self to God.* His eldest Sister coming to him, he said, *God hath done for us, what man could not do,* (with his eyes lifted up with holy admiration) saying also, *Oh how sad is it with those that have not God.* That day being taken up a little, to have his bed made, and finding it troublesome (all his bones being sharp as if they would pierce his skin, having no flesh to interpose in any part) he uttered a word savouring of more weariness and impatience than any before, namely, *It is better for me now to dye than to live.* His Father said, nay Child, be not weary of the Lords hand, who hath done so great things for you. He accepted the Exhortation, so as to be presently abased for it,

His disposition suitable to true resignation.

A little impatience begetting speedy and deep abasment through grace.

and did then (upon occaſion of taking re-freſhment) ſolemnly pray for pardon o the raſh word he had ſpoken (as he calle it) *humbly begging more patience that h might be kept from repining; and owni the great goodneſs of the Lord to him his po unworthy ſervant.*

Being laid in Bed and asked how he did he ſaid, *His Bones were ſore, and he w weak in his outward man, but ſtrong in God* and indeed he very ſeldom complained o ſighed. And when at any time his Fa-ther did remember him what God ha done for his ſoul, he preſently forgot hi pain, and was refreſhed with very ſenſi ble acknowledgement of the favour o God; ſo that ſometimes when he woul ſay *his Bones were ſore*, his Father woul reply, I Child but your ſoul is not; t which he would ſay, *No Father, God very good to me*, and dwelt ſo thereon as t forget pain. And ſpeaking of the Lov of God, would ſay often chearfully, *now experience it*: He had a pretty good night

His uſual eaſe in paine.

The 24th day in the morning he wa pretty chearful, and brakefaſt with his Fa ther, but eating little, he ſaid, *I do n live by bread only.* His Mother asking hi conſent to go abroad, he was very deſi rous of her ſtay with him, but when h hear

heard it was for prayer, he did more freely part with her. His Father ſitting in the Room, he ſaid, Father, *God hath ſetled my mind greatly this day, and I have nothing now to hinder my joy in Chriſt Jeſus. But Father* (ſaid he) *Though God hath ſweetned death to them that he loves, yet do not you think that death is troubleſome?* His Father replied, Yes Child, a little to the fleſh: to which he anſwered cheerfully, *Yea Father, and was no more ſolicitous.* He was willing in the Evening ſome Chriſtians might meet in his Room, and (finding himſelf weak) deſired them to pray for him; being asked what, he deſired, he ſaid, *That he might live in Gods ſight.* His Father asked him, if he did ſtill freely reſign up himſelf to the Lords diſpoſe for Life or Death? he anſwered chearfully, *Yea Father.* His Father further asked him if he had met with any aſſault againſt it? he anſwered, *No, he had not:* But ſhortly after he had a faint fit, in which he called to his Father to come quickly to him, and ſtrove under ſhortneſs of breath; but as ſoon as he could utter himſelf, *He admired God as his God, who had dealt wonderfully with him*; and ſaid, *He would truſt in him.* Again repeating, *Pſal. 73. 26. My fleſh and my*

His ſetled minde in ſuppoſing diſſolution.

heart faileth, but God is the ſtrength of my heart and my portion for ever. And being laid to reſt by his Mother, he ſaid, *Good night Mother, I will go to ſleep in Jeſus.*

The twenty fifth, having had little reſt in the night, he was weaker, and without appetite to any thing, yet deſired to eat ſomething with his Father; and becauſe he liked nothing but fleſh, a Partridge was made ready, but when he ſate up to eat, was ſeized with a violent tedious fit of Coughing, which wearied him, and diſpoſed him to reſt, labouring long under ſhortneſs of breath, making him ſigh (which he uſed not to do) but being asked often how he did? ſtill anſwered *Weak, or very weak in body, but ſtrong in God.* He was averſe to taking any thing but his Father deſiring him ſometimes to take ſome pectoral refreſhing, he would ſay, *Yea, dear Father, I will never be diſobedient to you, nor my dear Mother* (having indeed delighted to ſerve and pleaſe them before play at any time.)

Sudainly grows weaker, yet ſtrong in God.

At night he deſired to ſup with his Father, but finding his ſtomack fail, he asked, *If he might not have a Sillabub;* which was ſpeedily made, and he drank of it warm to his relief, and his Father ſate up wit

with him late, but having (at twice) too easily obtained some of the cold curd which he hankred after, (when his Father was gone to bed) it fell out that night proved very restless, and worse than any to him before; at which his Father being grieved, next morning (especially with the Maid that gave it) he observed it to his very great grief at himself for taking it; which his Father earnestly endeavoured to asswage, "Expressing that it was not "any thoughts of his disobedience that "troubled him in the least, for he had "been a pattern in dutifulness, but he was "grieved that any thing should be hurt-"fully applied to him, so very low be-"fore; not (said he) but that others in "Consumptions please themselves more "in hankering after many things hurtful "to them, but that he longed his pretious "Tabernacle, redeemed of the Lord, "(and so resigned to, and supported by "him) might not by any means be ex-"posed (through the indiscretion of any) "under his care; but expresst his hope, "that if he would try to get rest, it would "do him no hurt. At which he seemed to be quieted, and then his Father did, by his free consent (after short prayer with him, and affectionate expression of love to

An humbling providence by the hand of one who dearly loved him.

him) goe abroad, and returning ſooner then he intended, found the poor Child in his abſence had been an hour much lamenting himſelf, as having been diſobedient to his dear Father, diſturbing himſelf greatly, that he ſhould deſire and take what he knew his Father (conſidering the toughneſs of his flegm, and weakneſs of his ſtomach) durſt not allow him; and in this moleſtation of his mind, Satan came to diſcontent him, and caſt in his fiery aſſault, cauſing him to ſay to his Mother, *Mother, will God charge the Temptation of the Devil upon me?* She anſwered, No, being not conſented unto, they were not his ſin, nor would they be charged upon him; and asked him what temptation he had had? He ſaid, *To curſe God and die; but ſaid he, I have reſiſted it.* But lamented his diſobedience, ſaying, *He thought it would grieve him whilſt he lived.* His Mother ſought much to ſatisfy him, hut he was never ſo moleſted before, aggravating it againſt himſelf, as it had been againſt his Father, ſo careful of him. But when he heard his Father was come ſo ſoon again (through violence) unexpectedly, he was very glad, and in haſte to ſee him, at whoſe coming up he mentioned it again as his ſin and trouble; but having

An hour of temptation.

A good providence to his and his Parents great ſatisfaction

having further full teſtimony of his Fathers true freedom from either diſpleaſure to the Maid, or grief more about it, he was very much eaſed, and fell into chearfull diſcourſes, but often coveted and pleaſed himſelf in his Father's expreſſions of affection to him; however he had but a weak day, and the next night alſo very reſtleſs and faint, *but ſtill acknowledged very ſenſibly the great goodneſs and mercy of God, as his God.*

His freſh revivings and humble deſire for life to gracious ends.

On the 27th, in the morning, he was yet more revived, and did eat again with his Father, and then prayed after a holy ſort, *reſigning himſelf to God, yet deſiring with ſubmiſſion, he might live, and warn others to ſerve him; but however, that he might follow God fully ſo long as he lived; and was very thankfull for his ſupports, which he deſired humbly might be continued, eſpecially to his ſoul, to the praiſe of the Lord.* But about three he had another violent and tedious fit of coughing, which even ſpent him, under which he expreſſed admirable patience and great ſatisfaction in the Love of God, ſaying often (as his cough would admit him) *the Lord loveth me*, and ſometime added, *I am ſure*: but his Cough being over, he applied to ſlum-

Great patience.

ber, therein groaning much, but in intervals he ſaid affectionately, *Father, you be my dear Father.* His Father asking him how he did? he ſaid, *Very ill, Father, indeed in my body, but well in God.* His Father ſaid, Will you have a little Cordial, Child? he ſaid, No, I thank you, Father, *God is my Cordial.* About eight at night he had a very faint fit, his Mother asked then, how his faith in God was? he anſwered, *Strong, I hope,* and deſired his Father to pray for him; after which he ſeemed to get a little ſtrength, but had a very bad night again.

His great Cordial.

The 28th day in the morning he was weak, and not willing to eat as formerly, but deſiring to lie ſtill and endeavour ſleep, reſted a little; and being relieved, he was willing to have his head ſhaved again, (by which he formerly found benefit) which was done without much trouble to him, to his ſatisfaction; and then deſiring reſt, his Father ſate by him till it was late, and left him better than in two dayes before: after ſome ſlumber (expreſſing his dear love to his Father) he deſired the Maid that lay with him, might be haſtned to bed, when he ſaid to her, *let us ſleep together,* but could not reſt

till

till about two in the morning, and then ſlept quietly about an hour, and awakened, as it were refreſhed, ſaying to her chearfully, *now we have ſlept together indeed*; but inſtantly a fit of coughing came on him, whereat he ſaid (which he never had done before) *Now I think I ſhall die*: ſhe ſaid, No Child, I hope not yet: he anſwered, *Yes, I am going*; upon which he conſented his Father might be called up: who coming inſtantly to him, about three in the morning, he ſaid, *Father, God be with you, I am going now.* His Father (ſuppoſing tough flegm ariſing almoſt choaked him, and ſlipt back) made as if he would be giving ſomething to help; which he perceiving, earneſtly ſaid, *Oh pray Father, do not give me any thing; for indeed, Father, I cannot take any thing but it will ſtop my paſſage.* The Maid ſaid, he tryed, and could get nothing down, which he confirmed: his Father being not able to refrain (ſeeing his alteration in countenance, and violent labour by cough) guſhed out into tears, which the Child ſeeing, cryed out alſo, and (looking towards him) ſaid earneſtly (with weeping) *Pray Father do not weep, but pray for me, I long to be with God*; and deſiring again his Father might pray with him, he applyed to

His notice of death after refreſhing reſt, and his behaviour in time of departure particularly.

it.

it briefly (in too much trouble;) the Child ſtrove much to refrain coughing, laid himſelf back a little, looked up, and ſeemed to joyn fervently; his Mother being alſo then called, came in quickly, to whom he ſaid, (looking upon her when even ſpent) *Farewel, dear Mother, now I am going*; and to a Friend coming in, *Farewell, dear Sir:* and the flegm (as it was thought) coming up into his mouth, but carried back again through the length and toughneſs thereof: his Father (contented with his Mother and the Friend's talking comfortably unto him) was in great care for him, and (unwilling to give the Oyl of Almonds and Syrups at hand, through his averſneſs to it) ran down for ſomething inoffenſive for his relief, and coming up inſtantly, ſaw him thruſting, firſt, his finger, and then his whole hand into his mouth, to catch the flegm, and (hearing or ſeeing his Father coming) cryed, quickly (as if he expected to take ſomething) *O Father, what ſhall I do!* but immediately (as his Father came to him) lay back, and looking up, ſaid, *God, God*, endeavouring to have uttered more; but (without groan) his breath failing (as if choaked with flegm) he ſeemed as by conſent, to yeeld up the Spirit, leaving

to

to the laſt a very living evidence of the moſt general change and lively turning to God wholly that his Parents have experienced, whereof theſe fragments (gathered from him at laſt) are but a taſte of the great Grace granted to him in all heavenly wiſdom and knowledge, who being dead yet ſpeaketh, to the great reproof of his Parents in their ſhortneſs to him (and of him) under ſo much longer profeſſion, and for more full improvement of him, whoſe ſwift race (towards his latter end) is impartially ſet forth (uprightly) for the ſake of Youth, and elder than he, that may not yet meet Death (with his Comfort and Compoſure) ſo conſiderately, hoping one good end of the Lords removing him may be for the more ſafe ſetting forth this part of an account of him (through grace) to the provoking of many to turn to the Lord, which was the greateſt end of his deſiring to live, beſeeching all wiſely to conſider it, and duly ponder *Eccleſ.*9.10. *Whatſoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt:* which was through God of great advantage to him.

His Parents evidence upon their experienc of him.

The true end of publiſhing this after his death, being his own end of deſiring life.

By

By his near Relation.

An Acroſtick.

C All to my Burial my Aquaintance young,
A nd let them hear what Grace hath done for (me;
L et them allured be by my ſweet Song,
E ternal, through Unchangeable Decree,
B ecauſe (through Grace) by Faith I am made free.

V nto the higheſt praiſe of God on high
E xalt the Prince of Peace, in whom I reſt;
R edeeming Mercy made my ſoul deſie,
N ot only Death, but ev'ry other teſt,
O f my unfained Love, at twelve years old;
N o weakneſs, wit, nor fear could make it cold.

I n proof whereof bare bones did ſacrifice
V nto my Lord the way this world deſpiſe.
A nd had I liv'd Methuſalem's *long day,*
V nto Him ſhould my Soul ſubjection pay.

*Pro.*10.7. The memory of the Juſt is bleſſed.

J. V.

An

An Anagram.

CALEB VERNON.

Nue Noble Race.

A New *and* Noble Race *he ran ſo faſt,*
That he o're-took the ſwifteſt Saint at laſt.
He ran in earneſt to the Refuge City,
And therein found eſcape, defence & pity;
And underneath the Everlaſting Arms,
Which did ſupport his Soul from fear of harms.
Indeed he ran, as Caleb *ran to find*
The promis'd Land, when Iſr'el lagg'd behind.
His Teachers wanted ſtrength to keep him pace,
He out-ran Parents in his Noble Race:
As if the Angels had lent him a Wing
To run with them in Love to Iſraels King.
Like the young Lad which Zechary *ſets forth*
With meaſuring-Line, wherein did lie his worth:
In which the Angels ever do retain
Their glory, as their waiting doth remain,
*Inviron'd in the Word * and Will of God,* | * Pſal. 130.20
Which was indeed dear Caleb's *choiceſt food.*
And ſeeing he ſo follow'd his dear Maſter,
I would not faint although he ran much faſter;

But

But for my Children and my Soul must weep,
That we instead of running so, do creep.
In twelve dayes and an half from Jordans joy,
He did more than in twelve years ere did I.
But grace perhaps did each day for a year
Seal him a Pattent in return of Prayer
For Life, chiefly, that Converts he might make,
And took him hence for the Election sake;
That safely this might be set forth of him,
And he not hazarded hereby to sin.
For few can bear his praise, and few reproof,
But both, I trust, hereby shall now help Youth
To their Conversion, like to Caleb's; *then*
To this dispose of him I'le add, Amen.
But until then excuse me if I weep,
That yet I live, and Caleb *fell asleep.*
For else I fear great evils yet to come,
And such remov'd that Judgment may have room.
But may the Mouths of Babes Hosannahs fill,
The Enemy and th' Avenger must be still.
The Lord make Caleb's *Cluster then in truth*
The first-fruits of his harvest amongst Youth,
And stir up Aged too to swifter pace,
By this Example in the Noble Race.

J. V.

From

From a very dear Relation,

An Acroſtick.

C *An* Caleb *ſtay when God will have him go*
A *way to* Caleb, *and himſelf alſo?*
L *oe, he a Child, yet Chriſtian did become*
E *r't pleaſ'd his Father for to call him home;*
B *ut was no ſooner new-born but he dies*

U *nto the Lord a moſt ſweet ſacrifice;*
E *'ne unto him, that made him twice to live,*
R *ender he did what er'e he had to give;*
N *ame, Spirit, Soul and Body, though but poor,*
O *fferd up all, What could a Prince do more?*
N *ow to the Lord alone he praiſe therefore.*

W. A.

An Anagram.

CALEB VERNON.

An Noble Cure.

THou Lord on him haſt wrought A Noble Cure,
From World, Fleſh, Devil, thus to ſet him free,
His Soul ful ſweetly to thee to allure,
To make him happy to Eternity.
A Cure *ſo* Noble *that it ſhall remain*
On days to come, to praiſe of thy rich grace,
Who never undertook'ſt a Cure *in vain*
Among the Seed of holy Jacob's *Race.*
Phyſician of great value Lord art thou,
And vertue alſo from thy Wings is found,
For healing ſin-ſick-ſouls, none elſe knows how
As thou, of every deſperate mortal wound,
Which to thy praiſe for ever ſhall redound.

W. A.

From his own friend, & his Fathers friend.

CALEB VERNON.

Anagram.

Bor'e unclean.
Nue clean Robe.

Through Adams nature I Unclean *was* bor'e;
Through Grace (betimes) Chriſts Nue clean Robe *I wore.*

BY Nature in my firſt eſtate
A wretched Babe was I,
In open field, deſerving hate,
In blood and filth did lie.
And in that ſtate I did delight,
As in my ſport and play,
And therein would with all my might
Have wallow'd night and day.
And though from groſs enormities
I might by men be clear'd,
Yet to my Maker's ſearching eyes
Defil'd I all appear'd.
Though Nature with a pregnant wit,
And comlineſs adorn'd me,

And Education adds to it,
To teach, reſtrain, reform me:
What prov'd it but a feigned paint
On much defiling ſin?
It did not kill, but lay reſtraint,
Where outrage would begin.
A pleaſant picture to the eye
I hereby might appear,
By which, to cloſe Idolatry
Some might be drawn, I fear.
But God (that faithful he might be)
That deadly ſnare would break,
And that right early unto me
His Grace and Peace might ſpeak.
With tenderneſs, on theſe intents,
He ſtrips me of my Vail,
My coſtly Cov'rings all he rents,
My Countenance makes pale:
My Comlineſs to rot he turns,
My witty words to groans;
My moiſture up with drought he burns,
Diſcloſeth all my bones.
And in a day of publick ire
Me theſe rebukes did meet,
When Peſtilence, as burning fire,
Slew thouſands at his feet.
I, who to bloſſom did begin
With ſuch fair paint before,
Now, as the early fruit of ſin,
This character I wore.

Deſpiſed Idol, broke to earth,
A potſherd, no way fit
To take up fire out of the hearth,
Or water from the pit.
But though near corruptible duſt
This curious Frame was brought,
By gracious pleaſure ſtay I muſt
Till noble works were wrought;
Till deep convictions of my ſin;
Till Jeſus form'd in me;
Till, as my portion, I begin
The Lord's dear Chriſt to ſee.
Till all my ſins were done away,
Till terrors made to ceaſe;
Till heart and mind could ſweetly ſtay
In thought ſurpaſſing peace:
Nay, till in an accepted day
My homage I could bring,
And in his inſtituted way
Devote me to the King:
Till Chriſt put on, his Truths allow'd,
His dying marks imbrace;
His Cauſe confeſt, his Works avow'd,
His Sufferings boldly face.
His Promiſes for a portion took,
Saints for companions choſe,
And on him ſet a fixed look
For future free diſpoſe.
Since then in an unuſual way
Rich Grace hath thus array'd me,

And in my young (yet dying) day
With glory overlaid me.
What properly could I desire,
But now dissoly'd to be,
And in this Marriage choice attire,
My Bridegrooms face to see.
In *Kedar* who would not bemoan,
If there he must reside,
Ah wretched man! who would not groan
In sinful flesh to bide?
Who'ld lodg in such a nasty shade,
As torturing tottering stands,
That hath a Palace ready made
Not with polluted hands,
Where sin, temptation, suffring, strife
shall fully be destroy'd,
All dying swallow'd up of life,
And God at full enjoyd.
What aile my Parents then to weep,
My friends to be dismayd,
Relations such a do to keep,
To see a Child unray'd?
Its filthy garments layd in dust,
It lay'd repose to take,
Until the morning, when it must
With Royal Robes awake?
May this a witness be to Truth
In this backsliding day,
A Christal Mirrour unto Youth
How to amend its way.

A. C.

By an old and honorable Diſciple of Chriſt (in the ſame Congregation) who dearly loved him, and is ſince alſo himſelf fallen aſleep in Jeſus, and in the Hope of the Reſurrection to glory by him.

I Cannot! I adorn thy Sable Hearſe
With any lofty ſtraind Heroick Verſe,
Nor blaze thy praiſe with Heraldry Divine;
This thou atchievd'ſt among the Saints betime,
And left'ſt thy Name an Odour ſweet to thoſe
That with Chriſt Jeſus and his Truth did cloſe.
Thou likewiſe an Example waſt to all
That knew thee rightly, were they great or ſmall.
Chriſt gave thee grace, by grace thou didſt conceive
A ſaving Faith, by ſaving Faith didſt live,
At twelve years old indeed thou couldſt diſpute,
And readily ſome learned ones confute.
A truly Caleb's *Spirit was thee given,*
To follow Chriſt on Earth, and into Heaven.
We now thy Heavenly glories may recite,
Oh that in us might be the joyes we write:
That what thou doſt enjoy in full, a taſte
Have here we may, to ſtir us up to haſte
To be with thee, that ſo from troubles here
In bliſs we may be plac'd, where is no fear.

What

What lowder grief, with ſuch an Emphaſis
Struck through ſome Ears, to hear, what Corps is this?
What flocks of Saints were crowding, oh what ſtorms
Reſt in their looks? Grief wandred through all Forms
For thee, dear Soul: But ſeeing that the Loſs
Is only ours, let us the grief ingroſs,
And fly to Chriſt, with whom is all relief,
That by him ſtayd may be our flowing grief.
Now judge Spectators, if you do believe,
Whether all thoſe that knew him, may not grieve?
Parents and Brother, Siſters and Church Members,
For this great loſs, both ſighs and ſorrow tenders;
There's cauſe enough, yet friends be all content,
And make his Life and Death your Preſident.

John Symonds, *Senior.*

PROV. 23. 23, 24, 25.

Buy the Truth, and ſell it not: alſo Wiſdom and Inſtruction and Underſtanding.
The father of the Righteous ſhal greatly rejoyce: and he that begetteth a wiſe Child, ſhall have joy of him.
Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.

To all that love the Lord Jesus in sincerity: The Testimony of two or three Witnesses to the truth of the fore-going Treatise.

THis that now comes to your hand, is a little part, as a few fragments of that full table those were entertained with that had the blessing of being nigh that little one, which is here presented to you: the truth of which for the most part we can testifie, having been eye and ear witnesses of these things. What it is, we truly desire it may be blest unto you to the ends designed by the Author of this little Book; It being the main, If not the only end why this little follower of God desired to live. It may be the breathings from that heart that so much longed (being converted) to convert others, may be of use, though imparted at the second hand, we have seen made good, *Pro.* 14. 27. *The fear of the Lord is a fountain of Life*, &c. And *He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water*, John 7. 31. Some of us have been much convinced by what we saw, what bare conversions there are in the world, and how far short of *believing as the Scripture hath said*, most men and women are, that leaves them so short of the Spirit, hinted 1 *Pet.* 2. 7. We have been too much strangers to that *Faith that worketh by love*, and puts us under Gospel-constraints, *To live to him that died for us, and rose again.* God hath rebuked this

this Generation in this little one, *who served his Generation by the will of God, and fell asleep.* He came to Christ as a poor miserable vile undone sinner, and to pass through the straight gate he wisely disburthened himself of what was gross and bulkie. He became indeed as a little Child, and was so fitted to enter into the Kingdome of Heaven, having first unlearned what he attained in his Education and other accomplishments, like *Phil.* 3. 7. *He learned of the Father to come to Christ,* as *John* 6. 45. to a whole Christ, whom he embraced heartily, and followed fully, and is upon the advantage of that good welcome, *Mat.* 25. 21, 23. Parents take then this encouragement, to train up your Children in the admonition and fear of the Lord, and observe what is said in the Preface to this Book for your help in this thing. And Children let this Example perswade you to remember your Creator in the dayes of your Youth. This Labour, on your behalf, as it hath our witness to the truth of it (above hinted) and our commendations to you, for the matter of it, as seasonable and useful; so it shall have our witness before the Throne of God, that it may not be a further witness against you. Remembring *Prov.* 13. 13. but a special advantage in Gods hand unto your Salvation and furtherance in his will. To his grace we commit it and you, being alwayes willing to approve our selves

Yours, truly longing for your souls present and eternal good,

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